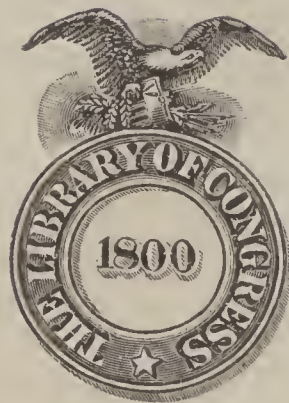


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B. W. PIERCE.

FOREGLEAMS IN NATURE OF REDEMPTION IN CHRIST;

OR,

THE SPIRITUAL REMEDIAL SYSTEM FORE-
SHADOWED IN THE PHYSICAL.

REVISED AND ENLARGED EDITION.

BY B. W. PIERCE, B.S.

“God has not left Himself without witness.”—Acts 14:17.

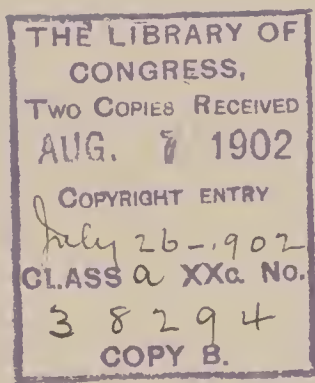
“God is not willing that any should perish.”—2 Pet. 3:9.

“God subjected the race to suffering in hope.”—Rom. 8:20.

“CALL HIS NAME JESUS.”—Matt. 1:21; Isa. 9:6-7.

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RECORDED TO

PREFACE.

This volume is largely the work of widely separated moments. The line of argument is a new one, and for this reason references are made almost exclusively to Nature and the Bible.

The problem of evil and suffering and the remedy is the theme. Some modern writers attempt to find in science a more sure foundation for morality than is afforded in the Bible. The author leaves all such to extract, as best they may, a system of morality from their country cousins, "the mice and the frogs, the insects and the birds," and chooses for himself the study of man in the light of Nature and history, of Revelation and experience. The work takes square issue with the so-called modern scientific doctrine that the knowledge of evil through experience is necessary to the knowledge of good. It repudiates that theory which, while ignoring the Bible account of evil, makes suffering a necessary step in the process of lifting man to a higher plane—a divinely ordained means for calling out the higher energies of the soul. Nor is suffering "merely an aid to religion."

Suffering, *in our present but fallen state*, serves, no doubt, a wise purpose in that it warns against wrong-doing, and, in connection with a physical remedial system, it inspires in man the hope for a restoration into harmony with his Creator (2 Cor. 4:17-18). Admitting the fact of sin, suffering is seen to be a present governmental necessity: but it was not originally so. In our present school of experience, suffering is an object-lesson against sin: at the same time, *indirectly, it is a means in the process of resta-*

ration. Man can not sin with impunity, is the lesson. Suffering primarily was altogether and is now largely the result of man's own choice to disobey; and it never will be removed until that choice is reversed and man comes into harmony with God.

Nature foreshadows the Spiritual Remedial System. If this be not true, no argument can be made from the view-point of science in favor of the latter. But if true, no argument can be framed by science against the doctrine of a Spiritual Remedial System. This solves the problem of evil. It gives man a view-point from which he can clearly see the wisdom and the justice and the mercy and the love of God in permitting the sinner to suffer. Suffering is the result of man's choice of evil. It makes man feel his relation to moral law here and now: and in connection with the remedy, it leads him to believe in a higher remedial system. It goes farther and makes it morally certain that he will be a subject of moral law beyond the grave. The love, the compassion, and the forgiveness of God have all been foreshadowed in Nature, and *the means of restoration have been clearly set forth in the Gospel.*

This Gospel saves the individual, sanctifies the home, purifies society, exalts the nation, and brings the race into vital and *eternal* fellowship. For it looks beyond the grave. It takes away the sting of death and robs the grave of its terror. It fills the soul with peace, begets a new love, a new life, a new hope, and *thus* assures the believer of an immortal destiny. The book of Nature and the Bible agree. How well this doctrine has been established, the reader will judge for himself.

B. W. PIERCE.

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PREFACE TO REVISED EDITION.

This edition contains three new chapters. The plan of work remains unchanged, the new matter being so interwoven with the first as to make a consistent whole. The work holds strictly to its original purpose, viz., to show that Nature plainly foreshadows a spiritual remedial system, and that her foregleams, and the longings of the soul, and the types and shadows of the ancient religion are all fulfilled in the author of the spiritual system.

It is the earnest prayer of the author that all readers of "Foregleams" may be richly blessed now, and, with him, may one day enter into the haven of rest "that fades not away."

B. W. PIERCE.

Foregleams in Nature of Redemption in Christ.

The idea of a Supreme Being is as old as our race. Thousands of volumes have been written to prove the existence of God, but the authors in each instance start with that idea in mind. We may suppose that idea to have come to man through direct converse with the Supreme; or, through angelic teachers; or, through a divine impress upon man—*i. e.*, by intuition; or, in some instances, through reason; or, in other instances, through unusual experiences (Dan. 2); or, by all these means combined. But however that idea came, it must accord with reason to have weight with the world to-day. Now since the first two methods are not possible to us, we are limited in our discussion to the fields of faith, intuition, reason, and experience. Passing by, for the present, the field of faith, we are ready to affirm:

If the facts of Creation and of Providence and of Redemption are not written upon this world of ours so as to be clearly perceived by intuition, reason, and experience, then we may well doubt the existence of God, and hence also the certainty of a divine revelation to man. But if Nature unmistakably affirms the existence of a physical remedial system for man, and hence also of a Great Physi-

cian ; and if Nature, in addition, as certainly points to His coming to our earth, then the skeptic may well pause to consider the claims of *that book* which alone professes to record His visit to our suffering race.

We readily concede that to demonstrate from Nature alone the great facts alluded to, and especially the latter, in the sense of a life of happiness beyond the grave, is no easy task. But, be that as it may, we are not confined in our reasoning to the testimony of a single witness.

We assume, for the present, the existence of an All-wise Being, who created the universe ; Who saw the end from the beginning ; Who knew that adequate proof would be demanded by man in order to his belief in a future life ; and Who, therefore, did not handicap Himself in the matter of proof by resigning sovereignty to the laws of Nature, but purposed, and, as we shall show, has executed that purpose, to bridge the chasm which divides this life from the one beyond the grave. But since our proposition is to be established in the minds of men and women, we pause to inquire what manner of being man is, in order to ascertain the method of proof in harmony with his constitution, and hence the best adapted to the end in view.

Man is a trinity—*i. e.*, a physical, intellectual, and spiritual being. Or, to express his nature more accurately and clearly—*man is a spirit sustaining a threefold relation to his Creator*. In the first, he is related to his Creator, through the realm of matter, by an union with a material body. Through this body he perceives and acknowledges his relation to physical law. In the second, he is related to his Creator through the realm of reason, by a mind that

perceives and interprets objects of thought, objective and subjective, in their relations. By this mind he compares, contrasts, and discriminates between objects; notes their relations in time and place, of cause and effect; observes order, plan, and system; makes inductions and deductions; perceives law and adapts means to ends, and *thus* becomes a child of progress. Every step in material progress is a step through faith in law; and "the laws of Nature are but the thoughts of God." In the third, he is related to his Creator through the realm of spirit, by consciousness, conscience, faith, hope, and love. The soul makes three primary affirmations: It affirms the fact of its own being; and the fact of other being; and the fact of the continuity of being. It is conscious of its own acts and states only in the present; for those acts and states presently become facts of memory. Through memory, the soul knows its past acts and states as related to other being in point of time. The soul compares its own acts and states with its ideal of right and wrong, and conscience approves or disapproves those acts and states: and thus the soul, through memory and consciousness, knows itself as related to other being in point of character. It affirms its continuity *semper idem* and knows its status as a moral being; and thus government becomes possible. There is no break in this chain of being; otherwise rewards and punishments would be manifestly unjust because impossible. Suffering there might be, but punishment never; for the soul must know itself as related to an act or state before it can perceive the relation of reward or penalty to that act or state. The soul perceives the eternal nature of moral law and its own relation to that law.

As through consciousness, conscience, and memory, the soul is held to the court of the past, so through an abiding conviction of the continuity of being as related to the supreme moral law, the soul is firmly held by hope and fear to the court of the future. Conscience links one to the future as memory to the past. Suffering is the penalty of violated law or the neglect to conform to law. Through faith and hope and love we come into harmony with God, and hence to health, peace, and happiness. "Perfect love casts out fear." By the first, man became a subject of the law of God in inanimate nature and in his own body, and hence amenable to physical law. By the second, he became a subject of the law of God in human government, and hence amenable to civil law. By the third, he became a subject of the law of God in conscience, and hence amenable to moral law. And hence it follows there is, for man, neither nook nor corner in the whole universe where divine law does not reign, so that freedom apart from that law is absolutely impossible. He must be a poor student, indeed, who cannot, under these instructors, learn of God.

Not only is man such a being as here defined, but, as respects development, he is such an one, and in the order here named; and hence a Physician who seeks to educate and develop and perfect our spiritual nature is compelled, by virtue of our constitution, to touch us first along the line of the physical, then of the intellectual, in order to lay a firm foundation for our faith in Him as the Physician for the spiritual man. This is precisely what has been done for man, and in proof of this allegation we now introduce our first witness. Our plan of argument requires that the

evidence must address man's physical senses and his present needs; must afford a basis for belief in the coming ages; and in doing so, must lay a sure foundation for belief in a future state; must so marshal events as to make present approval or disapproval a factor in governing conduct in this life; and finally, must give such tangible and conclusive proofs of a future life and its conditions as will, when acted upon, bring man into harmony with God, and hence into happiness supreme.

We may study the purpose of God concerning man from what He has done in Nature; and in man and through man, by His Spirit in the prophets. But after all, His purpose respecting man as unfolded in Christ was never clearly understood by the prophets of old (Matt. 13:17; 1 Pet. 1:12), and even the angels desired to look into "the mystery of redemption." So far, every step in spiritual progress has been made *through faith* in God's promises in Revealed religion and in Nature; and *obedience* leading the searcher after truth *unto the answer—in experience*. God's word in Creation gave the universe and man; that same word in Providence upholds, governs, and sustains all things; while in Redemption, that same word makes us partakers of the divine nature "through the exceeding great and precious promises." (2 Pet. 1:4.) The power of an endless life to govern and educate man is put forth through the promises of God in His word.

I.

NATURE AS A WITNESS AND PROPHET.

The atheist, assuming to possess the teaching of universal experience, deduces therefrom the inviolability of the laws of Nature. From this new assumption, he deduces the immutability of the laws of Nature both as to the past and the present. From this latter assumption, he deduces the eternity of Nature and the perfect uniformity of her operations, whence he readily concludes: There is no God! Miracles are impossible! For if nothing can be that has not already been, the wheels of progress must cease to roll. Not only so, but Deity himself, according to this logic, would have been estopped in the act of Creation; and hence the universe and all things therein must always have been, or they are not and never can be.

To this reasoning we reply as follows:

Universal experience is not competent to determine what is impossible even for man to perform. Steam as a motor; electricity as a message-bearer, light-producer, and motor; the telephone, audiphone, wireless telegraphy, and ten thousand modern inventions; the processes of obtaining a beautiful metal from the clay beneath our feet, and of calling forth so many beautiful and variegated colors from coal, and of converting even granite rock into imperishable garments for man—were all, until recent years, entirely hidden from universal experience and to the unbe-

liever absolutely impossible! But these are facts nevertheless. But let us inquire: Can the present universal experience, with the past before it, declare what even man may not yet accomplish?

But, really, have these gentlemen ever had in their possession the testimony of universal experience? Have they not driven from the witness-box all the Jews of antiquity? And must not all the apostles and primitive Christians keep mute before this impartial court of inquiry? And, finally, the judgment of millions of believers of to-day is held to be incompetent, irrelevant, and immaterial, in order for these gentlemen to obtain an universal experience suited to their purpose! And yet these same sages would pose as the counsel for all mankind and the logicians of all ages! In the language of Job to his advisers: "No doubt but ye are the people, and wisdom shall die with you." (Job. 12:2.)

I. THE FACT OF CREATION.

We wish now to read a few brief chapters from this same wonderful text-book of Nature. We cordially invite our atheistical friends to criticise. We present these chapters as we read and penned them when a boy, so that we feel assured that our readers will be able to master them.

"CHAPTER I.—Only matured animal forms reproduce their kind. This is evidently true of each individual of any species known to man. Any species must, therefore, have existed prior to its first reproductive act, and hence it follows that Nature, as we now see it, *did not originate* animal forms. Plainly she can only *re-produce*. A miracle, therefore, must have preceded man. If anyone prefers

to think that he is descended from a monkey, we have no debate with him, but admit his claims at once. Our position is that man in general has a nobler origin.

“CHAPTER II.—As to the origin of the vegetable kingdom, we read that it could not have preceded the mineral kingdom, and hence began to be. A single example will cover the whole field of discussion: Which was first, the oak or the acorn? As far as our argument is concerned, we care nothing at present for the answer. But one thing we do know, that, according to our present text of Nature, neither could have preceded the mineral kingdom, and hence *both began to be*. But again, according to the present law of reproduction, *one or the other must have been first*; for Nature now says the oak always springs from the acorn, and the acorn always grows on an oak. But if either was first, then a miracle must be admitted to account for that first oak, or that first acorn: for then we should have an oak-tree that did not spring from an acorn; or an acorn that did not grow upon an oak-tree. Nature *does* know miracle: *re*-production began in original production—*i. e.*, creation. (Gen. 2.)

“CHAPTER III.—Now as to the beginning of the mineral kingdom, we inquire, Which was first, the whole or the parts? the smallest particle of matter visible to the eye, or the invisible particles composing the visible? As a concrete example: The smallest pebble of a composite rock is older than the rock as a whole; for the rock is since made up of boulders and pebbles cemented together. For the ~~some~~ reason the grains of sand composing the pebble are older than the pebble. Again, the tiniest grain visible

to the eye is made up of minute and invisible particles revealed only by the microscope. The invisible is first in point of time, and here true science and the Bible agree. We shall let an able thinker answer: 'The things which are seen are temporal.' Again: 'The things which are seen were not made of things which do appear.' Organization cannot precede unorganized material. But unorganized material in its ultimate analysis (the atom) is invisible. The seen came from the unseen. This is true of every plant and every animal, and is as certainly true of the mineral. No microscopical analysis or metaphysical speculation can set aside our conclusion founded on the logic of facts.

"CHAPTER IV.—The mineral does not now convert itself into the vegetable, nor does the vegetable convert itself into the animal tissues. If Nature ever did so, a miracle there must have been—*i. e.*, to say the eternal uniformity of natural law is a hoax. Evolution from the lower to the higher is not effected by an upward push, but by an upward pull. *The higher always reaches down and pulls up the lower.* The vegetable feeds upon the mineral, but does not derive its *being* from the mineral. The animal feeds upon the vegetable, but does not derive its *being* from the vegetable. Being surely precedes feeding. The chain of atheistic evolution can never bridge the chasm between the non-living and the living, between the unconscious and the conscious. But matter 'takes on' life!—Yes, just as 'man became a living soul.' Life organizes, moulds, gives motion to matter and sustains all life-forms. It precedes organization as a builder, precedes the house, and may succeed its material home.

“CHAPTER V.—All life we now see manifested is the product of antecedent life. The growth of living tissues is the result of antecedent life, animal or vegetable, utilizing food products. It is not effected by the conversion of living substances through inherent life into living tissues of a higher kind, but by a change of non-living substances by means of an ulterior life into living tissues, plant or animal. Life alone can bridge that chasm between the non-living and the living. This is evidently true as respects the conversion of non-living substances into the living tissues of our own bodies. It was true with our *first parents*, who, as we have seen, were *not re-productions*, nor were they derived from the mineral or vegetable, but were necessarily the product of miracle—of an antecedent Life. Thus Nature’s thread of life leads us up from the non-living to the living; from the living to antecedent ancestral forms of like nature; from these to primitive forms of like nature, ‘introduced at first in their best and highest forms’ (Sir J. W. Dawson, *Earth and Man*, p. 22); and from primitive forms to an antecedent Life of vastly superior powers—to a Creator: for let us suppose life to be manifested in an eternal chain of causation of successive but uniform links in which each individual is a link. Then each link *save one*, being a succession, began to be. But that one, being just like the others, must have had a beginning; and hence our supposed eternal chain of causation of uniform links is manifestly absurd.

“But let us suppose this eternal chain of causation to consist of successive links, each differing infinitesimally

from its predecessor, and thus developing into higher and higher forms of life. On this supposition the successive links, and each but one must be a succession, began to be. But that predecessor, being essentially like the successors in point of duration, began to be. We can almost hear that first link cry out in infinitesimal tones: 'I am the evolutionist's god. There is none before me, and there shall never be another like unto me. Worship thou me!' This is the modern method of bowing God out of the universe. It is the same spirit of selfhood that bowed man out of the Garden of Eden and has kept him out from that day till now, and its numerous brood can find their history clearly written in Rom. 1:18-32: 'Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap.' But it will be clearly seen that any supposed eternal chain of causation, whether viewed as consisting of uniform links or of slightly differentiating ones, is a mathematical absurdity as well as a natural impossibility. But to return: *Nature has no lesson of succession beyond; and hence analogy is at an end, and human reason, for want of data, is estopped from pursuing investigation farther.* Life must be postulated to account for life on the globe. To assume, in the entire absence of data, that there may be a succession of Creators, as with creatures, is consistent only with the creed of the agnostic, who neither knows that there is a Creator, nor how He exists, and yet who knows beyond all doubt that if a Creator exists, He must have had a Superior! On any assumption he may make, the reality of miracle is maintained. There is a regnant, vital force in Nature, and life is lord over death. (See *Steele's Popular Chemistry*, p. 186.)"

We are now ready to introduce our creed respecting the origin of the universe, and especially of life on our planet. We shall let another word it for us: "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." The material is the manifestation of the unseen—the spiritual. "God is spirit." So much for atheism.

II. THE FACT OF PROVIDENCE.

"While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease." (Gen. 8:22.) In connection with this covenant with Noah, we read our text: "God has not left Himself without witness in that He did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." (Acts 14:17.)

Let us now suppose ourselves to be standing before a wheel of fortune. The number of rotations it will make with a given impulse and the point of stopping are not supposed to be known to any present. A wagers B that it will stop at a certain point, and it does so. B, still thinking the wheel to be governed by chance, accepts a second wager and loses; a third, and loses. What now would B think of that mechanism as to its being governed by chance? But we continue to observe, and find that for ten times in succession, a hundred, a thousand—yea, for six thousand times, without a single failure, the wheel stops at the identical point indicated by A. Who of us would now contend that such mechanism is governed by

chance? So in our supposed world of chance. A single universal failure in the seasons would have swept the human race from the earth. But man is here, and an increasing series, too, and hence it follows that not a single cog in the perpetual motion of the heavens has slipped. Everything is in harmony, on time, and serving its purpose. No chance-work here. The perpetual motion of the heavens is a fact. But man is incompetent to invent perpetual motion on any scale whatsoever: for no man-made machine generates power. But every such machine requires power to start it and keep it in motion, and that power must come from without; and hence perpetual motion is impossible to man.

This is true of the human body. "God breathed into his nostrils the breath of life, and man became a living soul. And when God commands that tenant to move out, all the medical skill and appliances known to the profession cannot keep that mechanism in motion. "There is a spirit in man," and "the body without that spirit is dead." (Jas. 2:26.) But the perpetual motion of the heavens is a fact patent to all. There is plan, thought, and power back of it; and hence a Great Thinker. So that the regularity of the seasons and the perpetual motion of the heavens can be accounted for only upon the hypothesis that there is a "God *over* all and *through* all and *in* all," "Who is rich unto all that call upon Him," and this because "He upholds all things by the word of His power." He never forgets nor overlooks the needs of His creatures, "seeing He gives to all life and breath and all needful things."

It has been suggested that the laws of Nature, being general and uniform, will account for the regularity of the seasons and the consequent provision for the race without assuming the existence of a Supreme Being. But that there is a *Divine Mind over and through and in* Nature is evident from the fact that to man has been given, in some instances, a prevision of changes in Nature so great as to affect the destiny of cities and nations. The famine in the city of Samaria, when mothers ate their own children, and the prophecy by Elisha of plenty and its fulfillment only twenty-four hours ahead, is a case in point. (1 Kings 17-19; 2 Kings 6-7.) Again: Pharaoh's dream and Joseph's interpretation of it to signify seven years of plenty and seven years of famine, and the provision made against that famine, saved two nations; and being such a public affair as to make fraud impossible, is another case in point. (Gen. 41-45.) The prophecy of Agabus, "that there should be a great dearth throughout all the world, which came to pass in the days of Claudius Cæsar," and the purpose growing out of that prevision, to send relief to the poor saints at Jerusalem by the hands of Barnabas and Saul, is also in point. (Acts 11:27-30.) That prevision determined the disciples among the Gentiles to contribute toward the support of the poor saints at Jerusalem. This liberality on the part of the Gentile converts did much to break down the wall of prejudice between the Judaic wing and the Gentile wing of the early Church, and enables us to fix with certainty the dates of nearly all the books of the New Testament. Some mind above Nature has forecast the movements of winds

and birds and unusual changes in seasons, and thus saved cities, peoples, and nations.

III. THE FACT OF REDEMPTION.

We do not wish to drive our skeptical brother from the witness-box in order that we might make a stronger plea. We desire his presence as a witness; for we purpose now to build an argument on *universal* experience. We believe there is common ground on which every son and daughter of the race may stand and render an unanimous verdict according to the truth; and in this instance the voice of the people is the voice of God indelibly written upon our very groans and tears, filling us with hope. Please examine our first witness.

MAN IS PHYSICALLY DISEASED.—All *sane* minds will admit this fact. The body is as real as the spirit. We use the term “real” in the sense of “actual,” not in the sense of “enduring.” Pain is an universal experience. It is a fact of consciousness. To deny the fact of pain is to deny the veracity of consciousness. To deny the testimony of consciousness is to ignore the very foundation of certainty—even of our doubts, to become thoroughly agnostic. The notion that pain is the product of belief is neither sense, nor philosophy, nor science, nor religion—not even respectable moonshine. Pain produces the belief, and not belief the pain; produces the conscious knowledge of the fact of suffering. But we shall touch this point later, pausing only to say that disbelief in God and in His rightful authority, and disobedience to His law, and the erection of the personal standard of right, lie at the

foundation of all suffering and are, in effect, as well as from a moral standpoint, anarchistic and subversive of all true government.

The vast army of physicians and their innumerable host of patients indicate that disease is very general. That it is universal we prove by an appeal to the reader's every source of information; viz., his consciousness, intuition, observation, memory, judgment, reason, and faith. We have no live-forevers on our planet. (Heb. 9:27.) Perfect physical health presupposes at least three things; viz., perfect organization at birth, perfect environment, and perfect adaptation to that environment—*i. e.*, conformity to the laws of exercise, eating, rest, clothing, and shelter. Under such conditions we might rationally expect to have perfect digestion, perfect assimilation; also the elimination from the system of all dead, innutritious, and poisonous substances, thus leaving the physical man in a normal state. But man is finite in wisdom and power, and hence he cannot forecast physical changes, nor anticipate their injurious effects, nor can he, at the imperative moment, command the means of adapting himself to changes in environment; so that, if finite wisdom be left undirected, or infinite wisdom being given to man yet unheeded by him, *disease must necessarily follow*. Man was created an holy but not a righteous being; an educable but not an educated being. He is therefore a child of progress, and must learn either in the school of faith or experience. This power to lay hold on the knowledge of the past and to transmit it to the future, the power of choice and the ability to execute, distinguishes man from all other animals.

A perfect physical man is, upon any other supposition than that of a complete trust in and perfect obedience to the Infinite, an impossibility, as much so as a perfect spiritual man would have been under the law. (Rom. 8.) If there be any imperfection here, it must have sprung from man's want of trust in the Infinite. In a word, complete trust in God, supplemented by knowledge vouchsafed to man, would have prevented sin and all its consequences. Suffering is a necessary consequence of being created finite, provided that man is left without divine guidance; or provided that man rejects such guidance.

But man, according to the record, was created with an intuition which he has, to a great extent, lost through sin. The ability to perceive the characteristics of animals and to give appropriate names for them, man had at first. (Gen. 2:19-20.) We may safely assume that man also possessed a spiritual insight into the laws of health and harmony which has largely been lost through sin. Purity intuitively reads purity; so justice, so wisdom, so innocence; so the animal man, the intellectual man, and the spiritual man. I can conceive of but two possible methods of educating man, constituted as he was and now is, into the likeness and perfection of God. One is through perfect faith in God and perfect obedience to His will, leading into the light, the life, the liberty, and the happiness of the sons of God, who never sinned. The other is through faith, supplemented by the bitter lessons of experience in sin.

Without attempting an argument at this point, we assume that man was not always conditioned as we now see

him. He was created, we learn, neither mortal nor immortal, but conditionally mortal and provisionally immortal. Had man been created mortal, then death is not the penalty of sin. (Rom. 5:12.) Had he been created immortal, then man would not die. Personal sins only hasten the execution of the penalty. This earth was not intended as the permanent residence of man: but the means of egress would have been, had man remained loyal, translation instead of death, as may be seen in two instances afforded us. Provision was made for the perfect repair of wasted energies, but access to that Tree of Life was conditioned upon man's complete trust in his Creator and perfect obedience to His law. Man's failure, then, originated in his own heart—in disbelief and disobedience; but the effect has reached the entire man. Through one act of disobedience man severed himself from the fountain of perpetual youth, so that now he is a mortal stripped of divine aid, save through a scheme of mercy that demands of him complete submission of his will to that of his Creator.

Behold man, unbeliever in God that he is, but a firm believer in himself, surrounded by poisons and subject to unforeseen changes, hopefully making his wilderness journey to a land where there is no death!

“Hope springs eternal in the human breast.
Man never is, but always to be, blest.”

Materialistic doctors are learning that man loses more than mere breath when the hour of death comes. “The body without the spirit is dead.” Some hopeful physicians are in earnest pursuit of an anti-death germ as a means of immortality. Others entertain the notion that, by ideal

suggestion or some such philosophy, we may soon hope to banish death and enter upon the reign of immortality. All these doctors overlook the fact that death is the result of God's appointment growing out of one sin, and that very few have escaped alive; and so far as we have learned, not a single physician, but *only men of faith*. Still man hopes, it would seem, to climb up some other way to the courts of glory. But the Tree of Life is guarded still, so that proud and rebellious man is compelled to learn in the school of bitter experience the lesson he would better have learned through humility and faith: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So it was at creation; so at the Red Sea; so in the wilderness journey when manna fell and the waters gushed forth from the rock Horeb to sustain life; so to-day, it is the word of God, and not material means, that supports life. When He calls, the spirit must move out of its clay tenement, and all the medical skill of earth cannot countermand the order.

We readily grant that all natural appetites, desires, and passions are right in themselves, but their tendency is to excess—sin; and hence these must be held in subjection to the higher laws of intelligence, conscience, and the written will of God. But just what constitutes excess, appetite cannot determine in advance, if ever, and hence we read: "By *law* is the knowledge of sin." Written law defines in advance the bounds of legitimate desire and gratification, and thus reveals sin to the sinner. Just as certainly, but not so clearly, suffering from pain or disease reveals the fact that a law of health has been violated. In

either case, law, as given in advance in the Scriptures, or as revealed in the penalty in Nature, convicts man of sin.

Sin is born of "ignorance and unbelief," the fruitful ancestors of a perverse will; but knowledge comes through faith in God, obedience to His law, and experience arising therefrom; and hence, being at first in possession of the former and almost devoid of the latter, *all we*, like the primitive pair, have fallen short of the coveted glory of God. (Rom. 3:23.) Thus it has come to pass, through inheritance and personal acts and acquired habits, that the whole human family now groans on account of sin. Man's dependence upon God must be learned by man even at the cost of life itself. But we are sufferers in hope. (Rom. 8.) God did not subject the race to suffering without hope. In our present state, suffering, to the sinner, is undoubtedly a blessing in that it reveals a wrong course of action on his part, and urges him to repent and do right. Besides, a remedy in Nature fills him with the hope of recovery, and prophesies mercy along the line of the spiritual. God has thus subjected man to "suffering in hope," says Paul; and to this agrees universal experience. *According to this view, suffering for wrong-doing is just and right, and ought to continue and will continue to be, so long as man continues to rebel. This drives us to the conclusion foreshadowed in Nature and corroborated by the experience of centuries, viz., (1) that all men must ultimately learn to do right; or (2) that some must suffer endless punishment; or (3) some will be annihilated.* But if God is as just, merciful, and compassionate now as He ever will be, and if suffering is consistent with His character now, we

see no reason why suffering may not continue to be so long as man continues to neglect and to disobey God's law. We look upon suffering in the next world as the result of an attitude toward God; and that attitude is the necessary result of a choice to sin in this world. The only way conceivable to us to banish suffering is to banish *sin*; and this can be done only by coming into harmony with God. That provision has been made in the gospel (Rom. 1:16) as certainly as provision has been made in Nature for alleviating pain and restoring to physical health. Our contention is that the evidence for a spiritual remedial system in the gospel is at least as clear and conclusive as that of a physical remedial system in Nature. *Man cannot sin with impunity.* Whether hope will be a possibility to the sinner beyond the grave, we see no warrant in Scripture and have no reliable data in Nature for presuming that such condition will exist. But this by the way. We are now ready to state our second universal premise.

Standing upon the indisputable fact of the universality of disease, we proceed to state our second universal premise: *Belief on the part of man in the existence of an efficient remedy in Nature for each of the ills flesh is heir to is also universal. Upon this belief and its complement, viz., that skilled physicians have ascertained, or may yet discover, what are the proper remedies for the various physical ailments,—the entire practice of medicine is founded, and without which it could not exist for a single day.*

We use the term "remedy" in its broadest meaning—anything that will prevent disease, alleviate pain, or aid the organs in regaining their normal state. Life is in the

blood. But that vital current must be kept pure and must maintain its regular flow to and from all parts of the body in order to health. We care not how this is done, whether by medicine, magnetism, manipulation, ideal suggestion, faith, or by generating a healthful mood of mind—health will result; and in each instance the means is God-given and is a prophecy of a higher remedial system. The reader will observe that in just so far as we are wrong in our second premise, the practice of medicine is a delusion and a cheat. But that such is true of the practice we positively deny. Many patients, we are aware, have lost all hope of deriving any aid from the skill of their physicians, but who, nevertheless, firmly believe that adequate remedies exist somewhere in Nature. It may be that a resort to drugs, unknown as yet, or tired Nature's restorer, or a change of climate, or mineral springs, or, perchance, a new moral atmosphere is needed; but in any event, we have never known one to doubt the fact of the existence in Nature of efficient remedies. Does the reader doubt it, or ever hear of such doubter?

Physicians, of course, are in honor bound to admit the fact of such remedy, or to concede that they practice deception whenever they practice medicine. The whole medical profession are shut up to our conclusion. The patient will never dispute it. The Creator has written in man's very groans the universal, unwavering, and therefore instinctive belief in the existence of a remedial system in Nature. How earnestly physical pain calls for a remedy! What a prophecy of its existence! Here, you philosophers of universal experience, make a note.

Having established the universality of disease, and also the universality of belief in the existence of efficient remedies in Nature, it follows: *Unless human nature is a fraud, and universal experience is misleading, and human reason at her zenith of glory is highly deceptive,—there is a physical remedial system in Nature; and hence also there is a Great Physician who foresaw disease and provided the remedy.*

This conclusion is as certainly true as that skilled physicians can discover and apply the remedy. Prescience and adaptation are here seen, and hence, assuredly if it requires mind to discover and apply the remedy, Mind must have foreseen the disease and provided the remedy. *An universal, rational, and well-grounded belief is not the product of chance.* The fact, then, of a physical remedial system is a fact of Nature, of observation, and of experience. It clearly indicates that the Great Physician “is not willing that any should perish.” Honor, then, to whom honor is due. Physicians, honor the Great Physician, the Master of the art of healing.

To you we now make a special appeal:—Deny the existence of a Great Physician, then you must deny that there is a remedial system in Nature. Deny this latter, then you must admit that the practice of medicine is a delusion and a cheat; and not only this, but that human instinct, universal experience, and human reason furnish no reliable data for reaching a just conclusion. Are you ready for the alternative? The argument here adduced appeals to your individual experience—to every individual’s experience. It appeals to the honor and intelligence of physicians in par-

ticular. Are your patients *sick*? Are there *remedies* in nature? Have you *discovered* them? Have you ever *administered* those remedies? Has anyone *been cured* under your treatment? Which, in your opinion, requires the greater intelligence, *to create* and *adapt* a remedy for a certain disease, or simply *to discover* and *apply* that remedy? Back of the discovery and application of the remedy we find a physician. Back of the creation and adaptation of the remedy there must be a Great Physician. *And thus it has seen that Nature unmistakably proclaims the existence of a physical remedial system and also of a Great Physician; besides, it clearly intimates His coming to visit our suffering race. "God is not willing that any should perish," is an oracle of Nature as well as of Holy Writ. (2 Pet. 3:9.)* We are now ready to introduce our second witness.

II.

FULFILLED PROPHECY.

PART I.

At this point the thoughtful reader may inquire for proof external to Nature and complementary of that already adduced. Nature, as we have shown, *has clearly indicated through the fact of a physical remedial system the Great Physician's purpose to visit man; and man's soul, feeling the need of such aid, has expectantly awaited His coming.* If there be a Great Physician who wills our health and happiness, what more reasonable than that He should seek to guard us against contracting disease, and, in the event of disease, to make known the remedy? And may we not rationally assume that, in cases of necessity, He would amputate any and all members dangerous to the health and the existence of the body. Can it be possible, then, that sixty centuries of suffering and agony and death have come and gone and no medical attention has been given? Not even an answer as to the cause of all our suffering! Or shall we maintain that the Great Physician has come? But if so, have those visits been recorded? What is the evidence?

We are now ready to affirm the following proposition: *The Great Physician has positively touched man in a supernatural way.* This we shall argue from the following facts:

I. THE PRESERVATION OF THE RACE,—To preserve

the race it must be constantly supplied with food. But the granaries of earth do not contain enough provision to sustain the race one year beyond the coming harvest. So that, had the conditions ever been such as to have caused one universal failure in crops, the race must have perished from the earth. Had not prevision in some instances been given to man, in order to provision against famine, nations must have perished. Only our rapid and very perfect means of transportation now saves millions annually from starvation. But the fact of preservation is before us, and hence a divine Providence is manifest. True to His pledge to the human family, "God has not left Himself without witness in that He did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." (Gen. 8:22; Acts 14:17. See Jas. 5:17-18.)

II. THE LAWS FOR PREVENTION OF DISEASE.—In arguing this point we need to mention only a few rules of hygiene as laid down by the Great Physician. Good men disclaim their authorship. Bad men are wholly incompetent. Besides, a tree is known by its fruits.

All natural appetites, desires, and passions of the normal individual are right *per se*; but their tendency is to excess—sin. Some inherit a very strong possible tendency to sin, and others cultivate a natural tendency till it becomes their master. But, sooner or later, every normal individual must face the problem of the most potent passion. He *will* demand an explanation and *will* seek the means of gratifying its pleadings; hence the duty becomes imperative that the boy, at this time, be wisely taught and guarded. The problem of destiny often turns upon the

explanation he now receives and the means and methods of solving this problem. The wise control passion; the foolish let passion control them.

But who are the instructors? On the one hand, a large class of animal men and boys; on the other, a small corps of spiritual advisers, and *mother, often*, through false modesty, *absent* from the latter. Under these circumstances, the average boy begins the real battle of life. One instructor affirms and the other concedes, that the passion is God-given and right. One ignores an external standard, and makes passion itself the standard, and its gratification, at first, the proof: the other contends that it is never a true guide nor a proper judge of right-doing, since it seldom directs action into right channels, nor does it ever fix proper bounds for its exercise. Besides, it is not the wisest counselor of the highest and most permanent physical pleasure; for it often brings bitter and lasting regrets, sickness, and a premature death. Study well the dangers in the vortex of illicit pleasures before venturing within its circle. Behold its museums of vice! Remember that the most delicate and complex mechanism demands the most skillful guidance and control. So, too, the sweetest pleasures of earth, if abused and perverted, become the source of intensest suffering; and this, the strongest God-given natural bond of physical, intellectual, and spiritual union, if severed by moments of illicit pleasure, becomes the unfailing source of bitterest enmity and eternal regrets. One's best thought, a pure conscience, personal observation, and experience should be brought to bear in solving the problem aright. Appeal to the fruits of illicit pleasure as

written on the pages of history—wrecked lives, broken homes, fallen nations and empires, blasted hopes, and eternal shame. Indeed, the commentaries on vice are now before us. *No. It is not, in itself, a cup of poison deliciously sweetened to tempt man, but the effort of Infinite love to unify the home and ennoble and perfect man.* Personal health and happiness and that of posterity, and a consciousness that brings no regrets, but only fond memories, belong only to those who heed the counsel of Him who knoweth our frame. Why not experiment—"sow our wild oats"? "Hear the conclusion of the whole matter," said that prince of ancient natural philosophers and the master experimenter of the ages along the lines of pleasure: "Fear God and keep His commandments: for this is the whole duty of man." (Eccl. 12:12-13.)

Unalloyed pleasure brings no regrets. It is not selfish and sensuous merely, but mutual and co-operative and creative. It adds new being, widens the circle of pure affection, purifies the fountain of individual, family, and social life, prevents disease, brings peace to earth and honor to God, and links humanity to divinity through the divine law of harmony—love in holy wedlock. But if this teaching and practice be ignored, and appetite assumes control, then man descends through moments of illicit pleasure below the plane of the brute into shame and disgrace: for he is not a creature of instinct solely, but of intelligence and conscience also, and as such he is amenable to moral law. The spirit of man, as we shall show, is an abiding entity; there are no breaks in the chain of spiritual being.

Consciousness, through memory and conscience, holds man firmly to the court of the past, and there is no appeal. The moral law, like gravitation, is universal and eternal, so that the conscience must forever hold man to the supreme court of the universe—“*we must all appear.*” There is no escape and no appeal; so that man must learn to do right either in the school of faith or of experience; otherwise he must suffer for wrong-doing. His Creator placed him in the school of faith, and with reference to the universal and most potent appetite in man, He gave the following rules of hygiene: “A male and a female created He them.” “Thou shalt not covet thy neighbor’s wife.” “Thou shalt not commit adultery.” “Flee fornication.” “Flee youthful lusts.” Whoso looketh on a woman to lust after her hath committed adultery with her already in his heart.” “Keep thy heart with all diligence.” Had this medical advice from Him who knoweth our frame been faithfully followed by man, what beautiful, what divine forms would now greet our raptured vision, instead of the ungainly and degraded and loathsome *witnesses* of vice and crime! What kingdoms had not fallen! What rivers of innocent blood had not been shed by infatuated lovers and by monsters in sin!

We close this paragraph with a scene from real life—often paralleled, but seldom confessed. A young medical student returns home to visit his parents and to mingle for awhile with friends and school-mates in the old church home. Of fair form, very fair complexion, clear blue eyes, dark wavy hair, an intelligent countenance, and pleasing address, he was respected by all who knew him.

A few years later our young student receives his diploma and moves West to begin the practice of medicine.

Twenty-five years pass and we meet again. What a change! The whole man is a confession. His figure no longer erect, his hair unkempt and gray, and Time, alas! has laid too many wrinkles on that once fair and innocent brow. That mirthful, pure, and peaceful look of youth has faded from the eye, and now it speaks vividly of sorrow and shame and remorse. The soul reflects its moods, and smiles no longer wreath the countenance: for memory seems to make rapid journeys to the past, and conscience summons him to the court of eternal destiny.

We listened to the old story of mutual love and a happy home, of a third party and alienated affections, and of two lives forever separated. Religious convictions had at first wavered, then weakened, and finally gave way to passion. Imperious passion swept the dikes away, and the ocean of sin rolled its billows over him: and not only over him, but, according to his own statement, through him, over hundreds more. He went farther and was considered "the young man's friend"! But he needed a religion and turned Spiritualist. The spirits, it seems, were unusually accommodating in his case—they granted him a day-vision. Said he:

"I entered an immense amphitheater where row upon row of seats as far as vision could reach, all filled with people of every age, from the ancient patriarch and the aged grandmother with snowy locks, down to young men and maidens, met my eye. That vast assembly were looking down upon some scene in the center. I never shall

forget those looks of tenderness and pity and infinite compassion. I turned to see, and—my God! all the victims of my unbridled appetite were in the court against me; and in their midst scores of young wives and maidens and little innocents—all the victims of my criminal practice. That innumerable host in the gallery instantly turned and pointed at me the finger of scorn, and myriads of eyes, which a moment ago were so full of compassion for others, now flashed through my very soul looks of infinite disgust and contempt; while their shout, like the voice of many waters, *‘He did it for pleasure and money,’ swept my soul out of the vision as unfit for the presence of man, not to say God.*”

The power of God to make man see the sinfulness of sin is not yet exhausted. Escape from conscience? Never. (Psa. 139.) When the veil of illicit pleasure is withdrawn, and man must view his actions in the light of their eternal bearings, God forbid that any of my readers shall ever face such a scene.

“But what of the present?” we asked.

“Rather than indulge in such practices again, I would suffer my limbs to be cut in piecemeal from my body,” was the reply.

“Demented,” does someone say? *No; only coming to himself.* Smiles and tears were gone, but hope remained. It gleamed forth as of old on hearing again the old story of Jesus and His love for His enemies (Isa. 53), manifested in His prayer on the cross (Luke 23:24) and in His final invitation to a lost world (Rev. 22:17). (Read Amos 9:2-6; Eccl. 12:14; Heb. 4:12-13.)

Having noticed the strongest natural appetite and its perversions and consequent evils, we now call attention to a few rules of hygiene with respect to the strongest acquired appetite and its accursed habit: "Wine is a mocker; whoso is deceived thereby is not wise." Under its spell one thinks himself a millionaire, though clad in rags; exceedingly strong, yet unable to walk alone; wise, yet a fool; and the most moral of men, when the mouth is a fountain of indecency. Truly wine is a deceiver. "Woe unto him that giveth his neighbor drink . . . and maketh him drunken also." (Heb. 2:15.) "The works of the flesh are manifest, which are these: *adultery, fornication, . . . drunkenness, revellings*, and such like: of the which I tell you . . . that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21.) Strong drink unfits a man for every responsible vocation in life; it ruins his health, destroys his intellect, deadens his finer sensibilities, brings him to a drunkard's grave, and ruins his soul. It does it *now*; and that decision, so patent to common sense and observation, cannot be reversed in the court of the future. Our teaching has been fully demonstrated in the school of experience in the tears and groans and broken hearts of innocent wives and husbands and sons and daughters of our race—and yet quacks will appeal to the microscope and fools will experiment as if to annul an irrevocable law.

Better heed the counsel: "Abstain from all appearance of evil." "Watch and pray that ye enter not into temptation." "After this manner pray ye. . . . Thy

will be done on earth as it is done in heaven. . . .
Lead us not into temptation.” “Touch not, taste not, handle not.” Had these and similar hygienic rules laid down by the Great Physician in advance, and at the cost of a farthing, been heeded, not a single jail nor State’s prison nor Keeley Institute could be found in our beloved land to-day! Obedience to these few simple rules would prevent almost every form of crime and disease, and restore our suffering race into a millennium of peace and health, prosperity and happiness. True economy and true prosperity and true happiness can never be had save in harmony with the laws of health and righteousness and moral decency.

In these days of superior light in ethics and psychology, we are feasted upon the doctrine of knowledge by contrast only. We can only glance at this wonderful mine of religious and scientific truth of modern (?) *re*-search. The notion that man’s fall was the first step in his progress toward knowledge; that he could not have learned the right without first having learned the wrong; that he must “do evil that good may come,”—is, to my mind, pure nonsense rather than science. Behold this modern (?) doctrine that we can know only by contrast! We must know *two* things before we can know *one*! Must know the *acids* before we can know the sweets, and in order to know the *sweets*! It seems to me *that* reasoning is as old as the first temptation. The angels that sinned not and the Lord Himself have not taken the first essential step toward real knowledge! So said his Satanic majesty. So teaches naturalism—animalism. When Adam tasted of this knowl-

edge by contrast he could answer, "I was afraid and *I hid myself.*" (Gen. 3:10.) And every experimenter since has said, "And I, too." The mystery of evil and suffering is not solved on the above hypothesis. Among the purposes of suffering we mention these: (1) To enforce the sentence of guilt. (2) To teach us that we are subject to law that may not be violated with impunity. (3) That we are dependent on God for our existence and health. (4) That this latter can be had only through obedience to law. (5) And, in connection with a remedial system in Nature, to inspire in us a hope for spiritual healing. Suffering in our present school of experience looks to spiritual culture. (2 Cor. 4:17; 5:5.)

III. THE FACT OF LAWS FOR HEALING.—People become sick. What then? All adown the ages, the Great Physician, through prophets, apostles, and ministers, has been calling unto man, "*Turn ye, turn ye: for why will ye die?*" "*Let the wicked forsake his way,* and the unrighteous man his thoughts, and let him turn unto our God." The voice of one long foretold (Isa. 40:3) cries out in the wilderness of Judea, "*Repent ye: for the kingdom of heaven is at hand.*" The chosen twelve, and afterward the seventy, took up the same theme: "*Repent ye: for the kingdom of heaven is at hand.*" The Master said: "*Except ye repent, ye shall all likewise perish.*" "*God now commandeth all men everywhere to repent.*" (Luke 13:5; Acts 17.) The reader will notice that this is medical advice for the physical man as well as for the spiritual. It lies at the very basis of all sound philosophy of cure. It is the divine prescription for all ages, for all peoples, and for

all climes. This is not an arbitrary command, making it right to repent, but is the wise, reasonable, and loving advice of the Great Physician, founded upon the very nature of man as related to health. It is the authoritative counsel of Infinite Wisdom to return to God in harmony with the law of God—the law of health. Moral law and the laws of hygiene must harmonize. Unity pervades all divine law.

IV. THE FACT OF AMPUTATION.—We would naturally expect, as already indicated, that the Great Physician, knowing as He does our ignorance of self and the danger of misgovernment arising therefrom, would lay down some simple rules in advance for the government of this machine so fearfully and wonderfully made; and when necessity demands it, He would amputate any and all members dangerous to the existence and health of the body—*i. e.*, the race. And hence we read, “A male and a female created He them.” The equal division of the sexes in all ages since creation means that a law of physical well-being was written in creation and in our constitution. *And when the violation of law here suggested became well-nigh universal, filling the earth with violence and blood and open rebellion against heaven (Gen. 6), in order to preserve our race from physical rottenness and extinction, as also from a hopeless spiritual degeneration, the Great Physician brought a flood upon the ungodly, saving but eight righteous souls.* The cases here cited are regarded by some as acts of injustice and cruelty incompatible with the attributes of a wise and just and merciful God. The same objection lies against Nature if we deny

the existence of God or the truth of the Bible. But in these, and in cases of cyclones, famines, earthquakes, and volcanic eruptions, the actual suffering is less than in the ordinary course of Nature. God sometimes emphasizes His hatred for sin, so all the world can read, and yet without additional suffering. When people ignore God's warnings in the Old Book and make their appeal to the *constancy of Nature*—"all things continue as they were from the beginning"—it is not passing strange that God would give them a chapter from their favorite text-book that they must read. Such we here cite.

Again: When Sodom and Gomorrah had plunged into bestiality beyond the possibility of restoration, nothing remained but to amputate, which fact was accomplished by fire and brimstone. (Gen. 19.) This is an example to warn modern Sodomites. (Jude 7.)

So, too, when the cup of the seven nations of Canaan became full, when they were offering their sons and daughters in the fire as sacrifices to false gods, another amputation became necessary. (Deut. 12:30-31.)

Coming down to the year 70 A. D., when the Jewish nation had become like a man possessed with seven unclean spirits (Matt. 12), or as a carcass ready for the vultures (Matt. 24:28), and after the Great Physician had done all in His power to restore to health, and *they would not* take the remedy,—another amputation by war and pestilence was made to teach all nations the necessity of obedience to the divine prescription. They should "become an astonishment, a proverb, and a byword." They should "be scattered from one end of the earth even to the other";

“should become idolaters,” “and should find no ease”; and finally we read, “Neither shall the sole of thy foot have rest.” (Deut. 28.) Here is prophecy, and its fulfillment is before us. Even the hissing, “Don’t that beat the Jews!” bears testimony to the divine origin of our Scriptures. “Ye shall not commit any of these abominations [committed by the nations cast out], that the land spue not you out also, as it spued out the nations before you.”

Now what were those amputations but “mercy rejoicing against judgment”? (Psa. 136.) What physician in possession of common sense and skill in his right hand cannot vindicate the wisdom, the justice, and the mercy of the Great Physician in these and in all similar cases of amputation? In the midst of wrath He remembers mercy. (Hab. 3.2.) Men do forfeit their right to live, man himself being judge. And may not the Great Physician and Judge of all the earth do with a nation as the lesser ones deal with individuals? Reader, do you think He understands the case? or should He call to His aid some very wise agnostic? (Rom. 1:18.)

V. THE FACT OF SPECIAL CURES.—By reference to this same record of fulfilled prophecy, we learn that the Great Physician has positively healed man in numerous and well-authenticated instances. Of these we need mention but a few:

1. He lengthened out Hezekiah’s life fifteen years. The patient was a king, and the healing was in answer to prayer. But the will of the Healer and the prescription were made known to the king through the prophet Isaiah. The event was known to the whole nation and recorded

by the prophet (Isa. 38), and also in the public records of the nation. (2 Kings 20:1-11; 2 Chron. 32:24-32.) The news of the healing reached the king of Babylon, from whom Hezekiah received letters of congratulation and a present. (Isa. 39:1.) Surely "this thing was not done in a corner!"

2. The case of the Assyrian general is also in point. Naaman was perfectly cured of his leprosy by dipping, at the prophet's direction, seven times in the river of Jordan. Faith in God and love for her master begat in the heart of a captive maid a wish that her lord could be with the prophet in Israel to be healed of his leprosy. That wish fell from her lips, reached the ear of the king, and moved him to send his great general, accompanied with a train of servants, bearing many talents of silver and gold, and several changes of raiment, as a present to the prophet. One fact serves to give this cure the greatest publicity. General Naaman carried a letter of introduction from the king of Assyria to the king of Israel. It read thus: "Now, when this letter is come unto thee, behold I have therewith sent Naaman my servant to thee that thou mayest recover him of his leprosy." On reading this royal request, the king exclaimed: "Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore, consider, I pray you, and see how he seeketh a quarrel against me."

Hope dies: Namaan turns away in despair. But Elisha, hearing of the king's behavior, sent a messenger to say: "Let him come now to me, and he shall know that there is a prophet in Israel." "Naaman came with his

horses and his chariot and stood at the door of Elisha." As if to strip the general of all thought of greatness, and to bring him by faith to the severest test of humility, the prophet sent his servant to say: "Go wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Naaman was wroth, and turned away, saying: "Behold, I thought, he will surely come out to me, and stand and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper." One of man's great mistakes is to limit the Almighty in His methods. "I thought" says the general and "I think" says the modern critic. Such people are not quite ready for healing—they want to give prescriptions rather than take the medicine. (See John 9:16-24.) But especially was he wroth because of the condition imposed; viz., to dip in the *muddy Jordan* instead of Abana or Pharpar, rivers of Damascus, better than all the waters of Israel. But his servants pleaded; the leprosy clave to him; the Jordan came into view: and the words, "Wash and be clean," rang in his ear. "Naaman went down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like the flesh of a little child." In a joyful mood he returned and confessed: "Behold, now I know that there is no God in all the earth but in Israel!"

No medical work ever presented a better authenticated fact of healing than this one. The witnesses were a captive maid, the king of Assyria, a king of Israel, a prophet of Israel, the prophet's servant, a whole train of servants—eye-witnesses, and the fact of record.

Gehazi's evidence becomes especially strong and monumental. When Elisha refused the presents, his servant had a day-dream. He dreamed of vast riches, of beautiful and costly garments, of oliveyards and vineyards, of sheep and oxen, of menservants and maidservants. His cupidity moved him to follow after and get gain from Naaman. He lied to Naaman, and on his return lied to the prophet. As a reward for all this cupidity, lying and seeking to make merchandise of the favor of God, the prophet said: "The leprosy of Naaman therefore shall cleave unto thee and unto thy seed forever. And he went out from the prophet's presence a leper as white as snow." (2 Kings 5:27.) This living monument to the healing of Naaman served to impress the fact of healing upon thousands of Israelites. *This thing was not done in a corner.* If the healing did not take place, the event could never have gained credence. Jesus refers to it in such a way (Luke 4) as to have called forth denial had the truth of the fact ever been in dispute. Now, reader, please note the following facts:

1. The virtue was *not*—in the water.
2. The virtue was *not*—in the dipping.
3. The virtue was *not*—in the general.
4. The virtue was *not*—in the prophet.
5. The virtue was *not*—in all of them combined.
6. But the virtue *was in God*, and was put forth at the time, and in the act, of Naaman's coming to God *in His appointment.* (2 Kings 5. For a parallel faith, see Josh. 6.)

Some power above Nature did touch man upon the

plane of physical healing, as we have already shown. Nothing short of a chain of events such as we have cited and similar displays of power could have originated and perpetuated the belief in such wonders. It is our purpose to show that the same power was exercised in succeeding ages as the basis for a belief in a higher remedial system.

VI. NATURE AND THE BIBLE IN HARMONY.

Nature and the Bible, we may here observe, perfectly accord as complements of one universal system of morality. The never-failing, impartial, universal, and providential care and goodness of God toward our race are seen in the sun that shines upon the evil and the good; and in the rain that falls upon the just and the unjust; and in the fruitful seasons that fill man's heart with food and gladness. (Matt. 5; Acts 14.) But the Author of Nature as God over all and *in provision rich unto all is, in fact, rich unto those only who call upon Him*; so that we may read from Nature as from the Bible, *Whosoever calls upon God, in His appointments, shall be saved. And on the other hand, He that disbelieveth, and as a consequence does not call upon God in His appointments, shall be condemned.* "God is no respecter of persons." (Mark 16.) He makes adequate provision for all in grace as in Nature. He respects all alike in His appointments, but He does not honor him who neglects or violates His law either in nature or in grace. (Acts 10:34-35.)

Nature, in providing a physical remedial system, prophesied of a higher remedial system for the soul. Suppose no provision had been made in Nature for the healing

of physical disease, how should we argue, in such a world of suffering, in favor of a spiritual remedial system? And would not the unbeliever, in the absence of such provision, present an unanswerable argument against the alleged claim for a higher remedial system? But in harmony with the voice of God in Nature, His dealings with the race anciently, His prophecies to His chosen people, the types and shadows of the Jewish religion—all clearly foretold the coming to earth of “One who should take our infirmities and bear our sicknesses.” So general was this expectation that He was aptly styled “The Desire of All Nations.” See Josephus, Wars, VII., 5, 4; Suetonius’ Life of Vespasian, Sec. 4; and Tacitus, History, V., 13. (McGarvey on Evidence.)

VII. THE DEMONSTRATION THROUGH FAITH.

Our line of argument suggests that we now call another witness. Leaving the fields of natural intuition, reason, and deductions from purely physical experience, we enter upon the demonstration through faith. Our knowledge of the past rests upon intuition, personal experience, and observation, and *faith* in human and divine testimony. But experience can never declare the future life and its conditions (1 Cor. 2:9); neither can intuition perceive a *necessary* relation between the present consciousness and that life beyond the grave: but the *probable* relation of the present stream of consciousness to another life it does perceive. The normal and universal experience of longing for life begets a hope. Nature knows no halves: so that science points to the future as a reasonable answer to man’s

longings and aspirations. Each outward organ of sense is adapted to perceive its own class of objects; and without the latter, the former would be meaningless. So too the longing of the soul has its counterpart. The love of purity, peace, holiness, and harmony with the Supreme is not a mockery—such souls can not be separated from the love of God. (Rom. 8:38-39.) Besides, the loss of outward organs of sense does not destroy a single idea perceived through those organs. One may lose the four outward organs of seeing, hearing, tasting, and smelling, and the mind will retain vividly every idea that it received through those organs. It seems very probable that, should one lose in addition the organ of feeling, the mind would retain all ideas received through that sense; *i. e.*, we do not cease to know at death. The soul's perception of facts impossible of perception by the outward senses, as in telepathic communications or dreams, argues for it an existence independent of outward organs. The soul, amid all the changes in nature and that come to the body, affirms its identity—*semper idem*: and the visions of dying saints (Acts 7:56-60) and the appeals of the Great Majority in that solemn hour furnish a stronger plea than those of the living. After all, this is only probable proof of a future state. God knew that man would search for such proof, and sought, at a very early date, to give reasons for that belief—in the translations of *Enoch and Elijah*. These are exceptions to the rule that "it is appointed unto men once to die" (Heb. 9:27), but they prove the fact of continued being for at least two righteous persons, and are plainly representative of their class, who shall remain at

Christ's coming and be changed in a moment to immortal beings (1 Cor. 15:51; 2 Thess. 4:15-18.) As before hinted, but very few people ever get out of this world alive. Neither the author nor his readers will be of that honored few: so that all *our* reliable knowledge concerning the future life must necessarily rest upon *faith*—that a voice has broken the silence of the underworld and has spoken in tones of authority concerning the redemption from the grave. That authority we shall show, in another chapter, has been expressed in terms of power—physical, intellectual, and spiritual.

Faith is the fundamental principle of all human action in this life. All the machinery of earth is invented and run in faith: the literature of the world is printed and read in faith: the home, the school, the church, society, and every civic institution and every government of earth has for its corner-stone—faith. Faith in the constancy of Nature and man's ability to adapt means to ends in conformity to her laws, is the key-note of all material progress. Faith has conquered the wilderness, ascended the rivers, crossed the oceans, discovered new worlds, tunneled mountains, spanned continents, obliterated seasons, annihilated space, lighted up a world with electricity, and harnessed hitherto unknown forces through a knowledge of harmony. How natural that religion should rest upon that principle!

Again: *The unswerving fidelity of God to His word is the fundamental proposition to be proven in religion, Jewish or Christian.* But how can this proposition be established in the mind of man? Evidently in but one way;

viz., God's word of promise must be spoken and men must obey and come to the answer. For what God will do concerning man can be certainly known before it comes to pass only through His promise: *so that the fundamental principle of proof in religion is faith in God's word of promise leading the believer through obedience—i. e., conformity to spiritual law—unto the answer.* That faith may require man at one time, "Stand still and see the glory of God"; and again, "Go forward." Prove Him by putting His truthfulness and veracity to the test is the divine method. (Psa. 34:8; John 7:17; 8:31-32.) No man who ignores that test can ever come to know.

Our knowledge of the *past in religion* is derived solely through faith in God's word. Who can point to a scintilla of truth in religion not found therein? (2 Tim. 3:16-17.) Our knowledge of the *present verities of religion* is necessarily grounded upon the sacred records of the past. Deny those records, and the mist of eternal darkness spreads over our race. Our knowledge of the *future in religion* rests, (1) upon the certainty of alleged supernatural facts of the past; and (2) upon the stream of life springing out of those facts; and (3) upon a *present experience* based upon the alleged facts of the past, and *constituting a verification, in part*, of the claims of the gospel, and looking with unclouded vision to the future for complete verification. God gave the *fountains* in times past *in the prophets*, and in these last days *in His Son* (Heb. 1:1), and by Him through the Holy Spirit *in His apostles*. That stream of life, through these, has come down to us in all its beauty, power, and life, and we, like trees, are planted by the river of waters.

If our position be correct, then *our knowledge of pardon, and of present acceptance with God, and of the future state, cannot be more certain than the foundation facts upon which these rest.* In other words, no man can be more certain that he has been pardoned and of his present acceptance with God and of a future life than he is of the truth of the alleged fact; viz., that "Jesus Christ died for our sins, according to the Jewish Scriptures"; or, that "He rose for our justification"; or, that "He now lives at the right hand of God to make intercession for us." Now these facts are recorded in the Bible alone; so that we are driven to the conclusion that the sole source and standard of knowledge in religion is God's word given to chosen witnesses, and verified by their personal observation and experiences, and through them to His people. There is no stopping-point between this position and the grossest skepticism on the one hand and the wildest fanaticism on the other. "Secret things belong to God, but things revealed to us and our children forever." (Deut. 29:29.)

In accordance with this method of proof, God called out, upon faith in His word, chosen witnesses. To these He verified His every word of promise. He made each verification the basis of a broader, deeper, and stronger faith. See the case of Abraham, who, against all natural grounds of hope, believed in hope. (Gen. 15:5-6; 17:1-22; 22:1-18; Heb. 11:17-19.) In doing this, He made the tests of such character, variety, and number, and the circumstances of the fulfillment such as to remove every doubt from the minds of the chosen witnesses. Through these chosen wit-

nesses and by these public tests He demonstrated His fidelity to His word, unto the masses—both friends and enemies; for disbelief and disobedience have demonstrated God's fidelity to His word as effectually as belief and obedience: hence we read, "The wrath of God has been revealed from heaven against all ungodliness." (Rom. 1-18.)

The past in the demonstration creates expectation; the present must realize to some extent the expectation of the past; and this latter must fill the believer with hope for the future. *At first the ground of belief must be presented in the present.* This was accomplished through *God's word of promise* verified in man's obedience; *secondly*, through that word confirmed *by miracles* wrought in the presence of those to be convinced—as in the case of Naaman and of the widow's son at Nain; and *thirdly, by prophecy* verified within a short interval—as of the great plenty immediately following the famine in which mothers in Samaria ate their own children (2 Kings 6-7); or, that to Peter concerning the fish with a coin in its mouth—the Master and Peter's tribute money. (Matt. 17:24-28.) *Monuments were erected* (Josh. 4:1-13) *and commemorative rites instituted*, as the Passover (Ex. 12), to keep in memory the fundamental facts of the Jewish religion. *In addition, these facts so commemorated are made typical* of the fundamental facts and ordinances of the Christian religion hundreds of years in the *then* future. And *finally*, the Spirit of prophecy, under the old as under the new dispensation, forecasts in grand outlines the history of the world (Daniel; and Revelation), and the utter overthrow of cities, as of Babylon (Jeremiah 50-51) and Jeru-

saalem (Matt. 24). That Spirit calls unborn rulers by name, as Cyrus and Jesus; gives them a commission, and foretells that incidents, seemingly unimportant, shall be rehearsed to the very end of time. For example, that act of the woman breaking the box of ointment and pouring it upon Christ "shall be told of her as a memorial in all the world." It is even so. But the main interest of this class of evidence gathers about Christ and His mission. This evidence has been unfolding for centuries and much of it may now be read as an open book. As the chain of prophecy recedes into the past and the prophetic links come into view—each prophecy being fulfilled accurately and at the appointed time, the evidence, at length, reaches a degree of certainty that admits of no doubt. The order of Nature is not more certain than the fulfillment of prophecy. "By the word of God the heavens were of old, and the earth, by that word, stood out of the water [Gen. 1:9] and in the water [Gen. 7]: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by that same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Peter 3: 5-7.) "He upholds all things by the word of His power." (Heb. 1:3.) "The heavens and the earth shall pass away, but My words shall not pass away." (Matt. 25:35.) That word preserved His people in the wilderness journey. (Deut. 8.) That word in the gospel is the incorruptible seed of which saints are born (1 Pet. 1:23), and by which they are sanctified (John 17:17), and become partakers of the divine nature through its exceeding great

and precious promises (2 Pet. 1:4). By that word we bridge the chasm of death: "Because I live, ye shall live also." (John 14:19.) Every sunrise confirms our belief in another: so too the *promises* of God sacredly kept for thousands of years are as immutable as the throne of the universe: and *when the chain of prophecy and promise extends beyond the grave and we look back upon the almost innumerable links already fulfilled, we may conclude in the language of mathematical reasoning, True up to the limit, true at the limit: Man will live again.*

The steps in the proof are very simple and are as follows:

GOD'S COMMAND AND PROMISE: MAN'S BELIEF AND OBEDIENCE; AND THE ANSWER.

I. *The evidence of chosen witnesses we sum up as follows: Abel believed God, obeyed God, and came to the answer—God testified to his righteousness. Cain saw that testimony, and, because of jealousy and envy occasioned thereby, slew Abel. Abel's faith testifies—God is faithful.*

Noah believed God in the face of "the constancy of Nature," obeyed God, and came to the answer—salvation from the deluge. When Noah received his answer, even his critics knew that God had spoken. Neither will there be any doubters when God vindicates His word by the baptism of fire at the day of judgment. (2 Pet. 3:5-7.) Our earth passed through *the reign of fire* at first, and after that through *the reign of water*. (*Earth and Man*, pp. 10-11.) The possibility of such an event is no longer a matter of doubt. The recent destruction of Saint Pierre, de-

scribed by a captain who was an eye-witness as “a glimpse of hell,” suggests the *power of Him* “who touches the mountains and they smoke” *to repeat* the process till “the earth shall melt with fervent heat.” We need to learn that the word of God is more enduring than “the everlasting hills.” That word upholds all things and reserves this world unto a second deluge of fire “at the day of judgment and perdition of ungodly men.” (2 Pet. 3.)

Moses believed God, obeyed God, and came to the answer—led his people out of Egypt. There were no doubters on that occasion. Pharaoh had inquired, “Who is the Lord that *I* should obey *Him*?” The close of his life as recorded on a tablet reads thus: “And then——!” *Moses* fills out that significant ——! in Exodus 14:26-28.

Naaman believed the man of God, obeyed the man of God, and came to the answer—wholly cured of his leprosy. With unanimous voice these and hundreds of heroes of faith declare: *God is faithful.*

II. *The testimony of the chosen nation we may briefly state as follows:* Israel, in forsaking Egypt, believed the word of God through *Moses*, obeyed that word—*Go forward*—and came to the answer—deliverance through the Red Sea.

Again: In the face of perils from hunger, from thirst, from nakedness, from poisonous serpents, from armed and powerful enemies on all sides, they believed God, obeyed God, and came to the answer—standing upon the border of the promised land.

For forty years the pillar of cloud had signaled to march, had led the way, given shade by day and light

by night to the tented hosts of Israel (Ex. 13:21-22). During all these years the manna distilled as dew (Ex. 16:35), their garments waxed not old, and their feet never grew sore (Deut. 8:4). They slaked their thirst in the limpid stream which, at the command of their leader, gushed forth from the rock of flint (Ex. 17:6), and *they heard their God, out of the midst of fire, proclaim in audible voice, His law from the holy mount* (Deut. 4:10-13).

Unbelief saw nothing but death ahead. "Through that great and terrible wilderness wherein were fiery serpents and scorpions and drought, and where there was no water," the eye of reason perceived no way, and natural hope saw no star to tell of a land of plenty beyond. To the ken of natural vision, the prophecy of death for the wives and little ones must certainly come true. Well might one ask, Why did Moses lead his people into such terrible perils? After forty years of reflection, Moses gave an answer that commends the wisdom of his course to all future ages. We give that answer in his own words: "*Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*" (Deut. 8:2-3.) Again, unbelievers bear testimony to the truth of the Bible. "My soul loatheth this light bread"--

tired of eating the bread from heaven. (Num. 21:1.) Their carcasses mark the entire route from Egypt to Canaan; but their wives and little ones, for whom they prophesied death by starvation, *through faith in God* stood on the banks of Jordan and listened to that matchless farewell discourse of their great leader.

By faith Israel crossed over the Jordan on dry ground. (Josh. 3.) A monument was erected that same day by representative men, from each tribe a man, to confirm this fact unto generations yet unborn. The whole nation witnessed the miracle—saw the monument erected: there was no deception: and to assume a national conspiracy for the purpose of fraud is to assume there *was no honor*—there is none *save in the modern critic!* (Josh. 4.) *By faith* the walls of Jericho fell. (Josh. 6.) *By faith* the seven nations of Canaan were overthrown and God gave His people rest in the land He had sworn to give to Abraham and his seed after him.

III. *The commemorative evidence* in proof of God's dealings with His chosen people gathers chiefly about *the Sabbath, the Passover, the Pentecost, and the Feast of Tabernacles.*

The Sabbath commemorates primarily the finished work of *Creation*. God began and finished the work of creation and ceased to create. Then, we are told, "The morning stars sang together, and all the sons of God shouted for joy." (Ex. 20:11.) It points back to a first day—a day of primary importance. And, in the light of what has gone before and is to follow, it points to a new and higher creation in the distant future, the dawn of

which is even now visible. Besides, it is closely associated with the *Redemption of Israel* from Egyptian bondage. (Deut. 5:15.) And for that reason Israel was commanded to keep it holy. It also served to emphasize the fact of the *special providence of God over His chosen people* in sending manna to sustain life during their journey to the land of promise. (Ex. 16.) The manna fell six days, but on the seventh it fell not. What a day for holy meditation by that people who had witnessed the marvelous power of their God to save and to keep!

The Passover warns of death and points to the way of life. It reminded the Israelites of the destruction of all the firstborn of Egypt not under the blood; and commemorated the *redemption from bondage and death of Israel*, Jehovah's firstborn, *through their faith in the blood and under the blood of the Paschal lamb*. The sentence of death rested upon every soul of Israel not under blood. This institution is God's object-lesson, teaching man by fearful emphasis the necessity of getting under the blood of the covenant. Deliverance, then, was not from bondage merely, but from impending death for all not under the blood. Deliverance from bondage and diseases incident thereto was simultaneous with their deliverance from death and by the same means; viz., faith in the blood. Their passage out from under bondage into freedom was made under the blood. Every redeemed soul was covered with the blood. God passed over the blood and all under the blood. *Redemption through faith in the blood of God's appointment* is the grand fact here commemorated. *It clearly typifies the far greater salvation through the pre-*

cious blood of the true Paschal Lamb. Christ our Passover has been sacrificed for us. (Ex. 12; 1 Cor. 5:7.)

The Feast of Pentecost was kept on the fiftieth day after the Passover. The day following the Passover was the Sabbath. On the next day the firstfruits of the barley were presented. (Lev. 23:10-12.) At that time the barley ripened at Jericho. (Josh. 3:15.) The priest waved the firstfruits of the harvest "on the morrow after the Sabbath" following the Passover. (Lev. 23:11.) They counted seven full weeks, beginning the count with the morrow after the Sabbath. (Lev. 23:15.) The count ended with the morrow after the seventh Sabbath. "Seven Sabbaths shall be complete." (Lev. 23:15.) *The Pentecost fell on the first day of the week.* At this season the wheat ripened, and the Jews brought the firstfruits of the wheat and firstfruits of all the ground. (Lev. 23:17-20; Ex. 23:19; Deut. 26:2-10.)

No Jew was permitted "to eat bread nor parched corn nor green ears," until he had first worshiped God in this beautiful service of offering the firstfruits. The meaning of this feast and the law is set forth in Deut. 26:2-10. The Jew began his confession to the priest as follows: "I profess this day unto the Lord thy God that I am come into the country which the Lord sware unto the fathers for to give us." The priest then received the offering and set it before the altar, and the worshiper continued his address before the Lord: "A Syrian ready to perish was my father, and he went down into Egypt and sojourned there with a few, and became there a nation great, mighty, and populous." The address then recites the

grand steps in coming to the promise of God unto the fathers, and closes with these very appropriate words: "And now, behold, I have brought the firstfruits of the land, which Thou, O Lord, hast given me."

The fidelity of God to His promise unto the fathers is the central fact here commemorated. This was effected through a wonderful redemption and providence over His people. The feast looks forward to an abundant harvest. It is closely associated in time with the giving of the law, and thus points forward to a distant but joyful Pentecost when other husbandmen should bring the first golden sheaves of a new harvest. (Acts 2.)

The next great festival was the *Feast of the Tabernacle*. This was kept during the week beginning the fifteenth day of the seventh month of the Jewish sacred year. On the tenth day of the same month was the *Atonement*, to which we briefly refer. On that day the high priest made a sin-offering first for himself and afterwards for the people. (Lev. 16.) Arrayed in the beautiful holy garments (Ex. 28), with a censer filled with burning coals from the altar before the Lord, and with the blood of a bullock, and sweet incense, he entered the Most Holy, bearing the names of all Israel upon his heart. The cloud of incense, typical of the prayers of the saints, arose and filled the Most Holy, covering the mercy-seat. The high priest then sprinkled the blood with his finger upon the mercy-seat; and before the mercy-seat he sprinkled the blood seven times. He then took of the congregation two goats for a sin-offering, and cast lots upon the goats: one for the Lord, and one for the scape-goat. He then

slew the former, and sprinkled its blood upon and before the mercy-seat, as in the case of the bullock. With the blood of these animals he cleansed the Holy Place and the tabernacle and the altar.

He next took the live goat, laid both his hands upon its head, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; then he sent the scape-goat away by a fit man into the wilderness. "And the goat bare upon him all their iniquities into a land not inhabited." He next offered a ram as a burnt-offering for himself and one for the people. The bodies of the animals whose blood was brought into the Most Holy were carried forth without the camp (in after times without the city) and burned in entirety. Thus the high priest made an atonement for himself and for the people. This atonement was made every year, showing that it did not make the worshiper perfect as respects the conscience. The world needed an offering that would be accepted *once and for all time*. And that was made only by the shedding of the more precious blood upon Calvary, of which all the crimson streams from Patriarchal and Jewish altars were but types. (Lev. 16; Ex. 28; Heb. 9:22; Lev. 23:34.)

Their sins having all been covered by the blood of the atonement, and their wheat and all the fruits of the land having been garnered, the chosen people entered joyfully upon the *Feast of the Tabernacles*. It was indeed a harvest home. But it was more. It was a monumental institution as well; another call to remember; another effort to unify the chosen people. In this marvelous history we see the hand of a Master-workman forging the chain

of unity. He bound His people together by the ties of one common blood; by the ties of common suffering in one long night of cruel bondage; by the ties of one common deliverance and redemption through blood; by the ties of one common and unparalleled training in that greatest school of faith ever held on this earth. But now they needed to be unified as His peculiar people in the land of promise, so as to conserve that unity unto all coming generations.

This object was effected in part by the great national gatherings already referred to. In this latter they were warned not to forget their humble beginning; that God had caused them to dwell in booths when He brought them from Egypt to Canaan, and that He had taught them how, in the very jaws of death, to solve the problem of life. To the eye of *natural reason*, all was lost. *Unbelief* saw no bread and no water for wives and little ones: and *natural hope*, seeing no star, *sickened and died* in the bitterness of *despair*: but *Faith*, laying hold on the unlimited resources of Nature's God, walked triumphantly forward into the land of promise. Here the devout Jews, during their great national feasts, commemorated the wonderful events of the past, carefully studied the present, and longingly turned their eyes toward the future.

It will be seen that the Jewish religion rests upon outward facts—i. e., facts addressed to the physical senses—not one, but all of the senses. The Passover, the passage through the Red Sea, the pillar of cloud, and the fall of manna for forty years, the voice of God out of the midst of the fire speaking the ten commandments, and the water from the rock of flint, were each and all of such character as to admit of no deception.

The monuments and commemorative rites already referred to were erected and instituted at the time of the events and in memory of them and received the sanction of the eye-witnesses and ear-witnesses. (Deut. 5:2-26.) There was no dissenting voice.

This marvelous history was rehearsed, and the reasons for the observance of the rites given by those who bore an active part in the events celebrated; so that their children became thoroughly acquainted with all the main facts of God's providence over their fathers; and hence we very naturally read: "*And Israel served the Lord all the days of Joshua and all the days of the elders that over-lived Joshua, and which had known all the works of the Lord that He had done for Israel.*" (Josh. 24:31.)

The fundamental facts, the witnesses, and the monuments are co-existent. Proof: "The Lord made a covenant with *us* at Horeb. *The Lord made not this covenant with our fathers, but with us*, even us, who are all of us alive here this day. *The Lord talked with you* face to face in the mount, out of the midst of the fire, saying, I am the Lord [here follow the ten commandments], . . . and He added no more." (Deut. 5:2-22.) This is the constitution of Israel. The preamble makes it *impossible of acceptance, in the first instance, by any save eye-witnesses and ear-witnesses of the facts alleged*: "God made not this covenant with our fathers." If the alleged facts did not occur, they were impossible of belief; if they did occur, they would not, could not be forgotten: for parents would naturally tell their children; and, besides, the commandments were written on tables of stone and kept

sacredly in the Most Holy as the fundamental law of Israel from that time forward; and in addition the Jews had their Pentecost, the anniversary of the birthday of their nation—of the covenant at Horeb. (Heb. 9:4.) The *faith* of Abraham, of Isaac, of Jacob, and of Israel developed into a national existence, into a national life: so that *Joshua, that great general of that "faith that subdued kingdoms,"* in his farewell exhortation, could say: "*Ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you.*" (Josh. 23:14.)

He rehearses the wonderful history of that people from the call of Abraham to the possession of Canaan by his posterity. *Through faith in God*, originating in the promise, developed, confirmed, and sustained by outward, visible, and tangible manifestations of God's presence, they came into their inheritance. A great stone is set up as a witness of their admission of these facts and of their renewal of the covenant at Horeb. This being done, He let the people depart, every man to his inheritance. (Josh. 24.)

Passing by the argument from types, as the Passover, of our Paschal Lamb; the passage through the Red Sea, of Christian baptism (1 Cor. 10); the manna in the wilderness, of our manna in Christ (John 6); the water from the rock Horeb, typical of that from the Rock of Ages (1 Cor. 10); the salvation by the look of faith at the serpent lifted up, typical of ours by faith in Christ,—we next call attention to *the argument from prophecy*.

This kind of evidence belongs exclusively to the Jewish and the Christian religions, and distinguishes these from all others; and just as clearly distinguishes the prophets

of the Old and the New Testaments from all modern would-be-seers. When the latter seek to demonstrate how, by opening the soul to the divine inflow and by closing it to the lower self, one may, by intuition, perceive truth at first hand, independent of Moses and the prophets, Christ and His apostles, we quote to them Isaiah's challenge to the prophets of false gods: "*Let them bring forth and show us what shall happen, . . . declare us things for to come. Show the things that are to come hereafter in order that we may know that ye are gods.*" (41:21-23; 43:9; 44:7; 46:10.) All who have attempted this have utterly failed. Will the modern seer meet the test? Foreseen, forecast: foreknown, foreshown, is the method of the argument.

VIII. FOREGLEAMS OF A BETTER HOPE.

The bondage of sin had not been broken. All their great heroes of faith were numbered with the dead, and ere long they, too, would be gathered unto the fathers. But what of the promise? (Gen. 22:18.) Watchman, what of the night? A crimson stream was ever flowing onward. It pointed to a salvation greater than they had ever yet known. By blood, the power of death was averted on the night of the first Passover. By blood, on the day of atonement, all their guilt, for the time being, was covered and the scape-goat bare their sins into a land uninhabited. The center of unity and hope now shifts from the fields of past and present experiences to that of the future—to *that of prophetic vision*. The gates of death had closed over all their friends, and no voice had broken the silence of the tomb to tell of hope beyond. The need of a Redeemer from sin and from the guilt of sin, from death and the

dominion of the grave, becomes more and more apparent as the years roll on. Centering in this Messiah, we find the most remarkable literature of earth. Is it the literature of dreamers? Is it the forecasts of the intuition of souls in tune with the Infinite? Let the modern seers parallel this literature, and we shall be ready to accept their philosophy.

The diversity of imagery made use of to set Him forth in His relations is very remarkable. He should break the power of him who held man in the grave. (Gen. 3:15.) He should destroy the veil once spread over all nations. (Isa. 25:8; 1 Cor. 15:54-57.) He is styled the Desire of all nations. (Hag. 2:7.) He is the seed in whom all nations should be blest. (Gal. 3:16; Gen. 22:18; Acts 26:4.) "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa. 9:6.) Jacob, in his dying hour, prophesied that "the scepter should not depart from Judah nor the royal staff from between his feet until Shiloh come"; and that "unto Him should the gathering of the people be." (Gen. 49:10.) Moses foretold the coming of a prophet who must be heard by the Jews upon the penalty of their being cut off from Israel. (Deut. 18:15-19.) Micah tells us that He should be born in Bethlehem of Judah (5:2); Malachi styles Him "the messenger of the covenant whom ye [Jews] delight in," and fixes the time of His coming—"He shall suddenly come to His temple"; hence before 70 A. D. Isaiah tells of his wonderful miracles upon the blind the lame, the deaf and the dumb. (35:5-6; 42:7; 53:4.) But by whatsoever name He is called, He is always to be the Savior of His people.

III.

FULFILLED PROPHECY.

PART II.

We are now to show that the Foregleams in Nature and in the Jewish religion have been in a large degree realized in history and in Christian experience.

In order to make the argument tangible, we pass from the vague, the general, the emotional, and highly figurative language of the foregleams to the positive, specific, and concrete statements of prophecy. We must "reason out of the Jewish Scriptures, opening and alleging that the Christ must needs have suffered and risen from the dead; and that this Jesus whom we preach unto you is the Christ." (Acts 17:2-3.) "The testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) Jesus says of Abraham: "*He rejoiced to see My day: and he saw it and was glad.*" (John 8:56.) Of Moses He says: "Had ye believed Moses, ye would have believed Me: for *he wrote of Me.*" (John 5:46.) He quotes Isa. 61:1-3 and applies it to Himself. (Luke 4:18-21.) "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures *the things concerning Himself.*" (Luke 24:27.) Someone has said, "The literature of the future is a lofty literature," and certainly no part of that literature better deserves the name, and at the same time so exactly meets the conditions of legitimate argument, as the fifty-third chapter of Isaiah.

This remarkable prophecy was translated into the Greek not later than 170 B. C. It was widely circulated, and was read prior to the coming of Christ by thousands of Greeks and by myriads of Jews. The Ethiopian treasurer was reading from this same chapter in the Septuagint version when Philip met him. (Acts 8:28.) It is then beyond doubt prophecy.

I. THE MARKS OF IDENTIFICATION.—These are so numerous and explicit that no impostor could possibly meet the conditions of this prophecy.

1. The subject of it should be adjudged innocent and then condemned, be justified and afterward slain. (Acts 8:33; John 19:4-6.) “*I find no fault in Him. Take ye Him and crucify Him.*” (Pilate.)

2. He should die violently, yet willingly—“cut off,” yet “satisfied.” (John 10:18.) “He knew no sin”; hence did not die because He had violated law. “I lay down My life of Myself.” “No man taketh My life” [against My will]. He died willingly. “I lay down My life *for the sheep.*”

3. He should be with “the wicked in His death,” but “with the rich and noble in His grave.” (John 19:38-42.) How strangely beautiful! The Shepherd had been smitten; His flock scattered; their hopes blasted: *but secret disciples in this dark hour busy themselves giving Him an honorable burial!*

4. He should be “oppressed and afflicted,” but “He would not open His mouth”—*i. e.*, in complaint. “He reviled not again,” said an eye-witness. (1 Peter 2:23.)

5. “Bruised of God,” but “the pleasure of the Lord should prosper in His hand.” (1 Peter 3:18.)

6. "He should see of the travail of His soul and be satisfied." *"It is finished."* (John 19:30; Rev. 5:9; 7:9.)

7. "He should make intercession for the transgressors"! "Father, forgive them, for they know not what they do." (Luke 23:34.)

8. "He should be cut off out of the land of the living," but afterwards "He should prolong His days." (John 10:17-18; Acts 1:3; 1 Cor. 15:1-8.)

9. After His death He should become a great ruler of earth. "I will divide Him a portion with the great, and He shall divide the spoil with the strong." The fulfillment is before us. (Luke 24:46-47.) We may argue this fact from Christian monuments; as (1) Christian time—July 4, 1902; (2) Christian Sabbath—*i. e.*, the Lord's Day; (3) Christian Church—behold her edifices, hear the calls to worship, witness her humane institutions; (4) Christian baptism—a formal confession and expression of faith in Christ; (5) Christian Passover—*i. e.*, the Lord's Supper; and (6) Christian life.

10. And, finally, the basis of His authority and dominion differs from that of every other ruler; viz., His death for mankind. It is thus stated by the prophet: "*Because He hath poured out His soul unto death; and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.*"

Jesus of Nazareth, and He alone, fulfills every condition of this remarkable prophecy. The fact that Isa. 53 is prophecy; that it contains the account of some great person's death, burial, life, and rule after death; that it specifies so many incidents in that life seemingly impos-

sible, and yet all meeting in Jesus of Nazareth, while no three meet in any other, removes this Scripture from the domain of chance, and stamps it with the divine impress of prescience and its subject as the "Desire of all nations."

II. HIS NAME.—As age upon age have come and gone, an ever-increasing stream has been flowing on through our dark, sinful, and suffering world, bearing its heavenly gifts of light and life, of righteousness and peace, of health and beauty, and hence it becomes us to inquire, Whence the adequate and the unfailing fountain? To this and myriads of kindred questions, the only pertinent and conclusive answer is, *Jesus*. Does Nature proclaim a physical remedial system, and hence a Great Physician? *Call His name Jesus*. Has God written in our very groans and tears an undying belief in a Great Physician and an earnest longing for His coming? *Call His name Jesus*. If we inquire, What mean those rivers of sacrificial blood, those forty centuries of prophecy, of faith and of hope, of prayer and of song, of longing and of expectation? Again we may read: "Call His name *Jesus*: for *He shall save* His people from their sins." (Matt. 1:21-25; Phil. 2:5-11.) In a future chapter we shall develop this fact more fully.

III. HIS INTRODUCTION.—True to the voice of God in nature, and in the longings of the human heart, and in the breathings of the Holy Spirit in the prophets, Jesus of Nazareth came as the personal expression and pledge of Jehovah's purpose to redeem. This was no ordinary event, and hence we very naturally look for an introduction worthy His rank and mission. The beginning of each indi-

vidual is an unsolvable mystery, yet we may rationally conclude that our fellows began like ourselves: but that the first pair of human beings began like we, no man of even a little power of discrimination will for a moment contend. Here, then, in the federal Head of the physical race, we find one indisputable exception to the uniformity of natural law; and this fact prepares the way for the belief that there has been another in the "second Adam, the Lord from heaven."

The prediction of such an unusual event by one who has, as we have seen, so specifically foretold of the same One so many other strange things (Isa. 53), all of which have been accurately fulfilled, renders this alleged event (Isa. 7:14) at least very probable. The power, the wisdom, the mercy, the love of God was clothed in flesh. (1 Tim. 3:16.) In the light of prophecy, how befitting His claims is the annunciation to the Virgin by the angel of the Lord! (Luke 2.) And then, too, the glad tidings of great joy to all people at the birth of the Savior, and the angelic music on the hills of Judea, tell the same story. A multitude of the heavenly host, who at creation's morn shouted for joy, and who had long been tracing the purposes of God in the crimson stream (1 Pet. 1:12), now sing in the language of earth to wondering shepherds the far sweeter strains of a new creation.

As they peered through the veil of the future, and saw millions coming home, "redeemed out of every nation, kindred, tribe, and tongue," and heard them "singing the song of Moses and the Lamb," there floated out on the midnight stillness, "Glory to God in the highest!" And

again: Looking down upon our earth, beyond its scenes of carnage, into the resplendent glory of the Messiah's reign, when "the mountains," because of the reign of Christ in the soul, "shall break forth into singing, and all the trees of the field into clapping their hands; and when warriors shall beat their swords into ploughshares and their spears into pruning-hooks; and when nations shall learn war no more," they sang, "On earth peace, good-will to men."

Mark that peculiarly strange and very significant visit of the Magi from the far East. (Matt. 2.) Behold, too, the divine providence over the Child, manifested in dreams and angel visitations, until He is safely housed in the obscure and despised Nazareth! (Matt. 2:23.)

Thirty years of silence, broken only by *a single incident, but that indicative of His divine mission*, slowly pass away, and with them have gone the aged Simeon, the honored Zacharias and Elizabeth, the prophetess Anna, and perhaps Joseph, too, leaving Mary to keep all these wonderful events in her own heart. (Luke 2:51.) The scepter had indeed departed from Judah, the royal staff from between his feet (Gen. 49:10; John 18:31), and the dark cloud of oppression had once more settled down on the ancient people, leaving nothing to comfort them save God and prayer.

But *expectation*, begotten of the voice of God in Nature and in the longings of the human heart, strengthened by the types and shadows of their sacred religion, and unmistakably declared by the Holy Spirit in the prophets (1 Pet. 1:9-12), is soon to become a glad reality.

“Hark! a glad voice the lonely desert cheers:
‘Prepare the way! A God, a God appears!’
‘A God, a God!’ the vocal hills reply,
The rocks proclaim the approaching Deity.”

“In those days came John the Baptist,” himself a subject of prophecy (Isa. 40:3; Mal. 3:1; 4:5-6,) preaching in the wilderness of Judea, and saying, “*Repent ye: for the kingdom of heaven is at hand.*” No more popular theme was ever presented to a Jewish audience than *the kingdom of heaven is at hand*. Forty centuries had been getting ready an audience, and hence we are very naturally introduced to the next scene. Nothing, we venture, has ever occurred in the annals of this world to be compared with it, for we read: “Then went out to him all Jerusalem, and all Judea, and all the regions round about Jordan, and were baptized of him in the river of Jordan (Mark 1:5), confessing their sins.” (Matt. 3.) It is both interesting and apposite at this point to inquire into the weight of John’s testimony concerning the Christ.

IV.

JOHN'S TESTIMONY TO THE CLAIMS OF JESUS.

1. In the first place, *John was a subject of prophecy*. As such, he came at the right time (Gen. 49:10; Mal. 3:1), at the right place (Isa. 40:3), and preached the right discourse (Mal. 4:5-6). No other man ever met these conditions. Besides, he made the direct claim for himself, "I am *the voice* crying in the wilderness, Prepare ye the way of the Lord."

2. In the second place, we shall notice the people's estimate of John. We read, "All held John as a prophet." (Matt. 21:26.) They went even farther and "mused in their hearts of him whether he were the Christ." (Luke 3:15.) Their conception of John is forcibly brought out by Jesus in His query to the multitudes, "What went ye out into the wilderness for to see? A reed shaken with the wind?" A man to be swayed by popular opinion! "But what went ye out for to see? A man clothed in soft raiment?"—a king! Surely, you would not go into the wilderness to see a king! "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet." (Matt. 11:7-15; 21:23-27; Luke 7:28-30.)

3. We next notice the rulers' estimate of John. This may be learned from two sources: From the fact of their sending a deputation to inquire, "Who art thou?" But especially from the forms their query assumes: (a) "Art thou the Christ?" (b) "Art thou Elias?" To this he

answered, "I am *not the Elijah you have taught* should come." (1 Kings 18:21-46.) But he *was the Elijah that was to come*. (Matt. 16:10.) (c) "Art thou that prophet?" (Deut. 18:15-18.) A negative answer being given, they next inquired, "What sayest thou of thyself? that we may give an answer to them that sent us." The answer being given in the language of prophecy (Isa. 40:3), they present their final query, (d) "Why baptizest thou, then, if thou be not the Christ, nor Elias, neither that prophet?" (John 1:19-27.)

No ordinary man ever called forth such queries from such a learned body of men! It is just as clear, too, that John was the originator *under God* (John 1:33) of "the baptism of repentance for the remission of sins"; was the one who should, by his preaching, baptizing, and teaching, prepare a people for the Lord; was the one through whose baptism the Christ should be manifested unto Israel. (John 1:31.)

This estimate appears evident, in the second place, from the use Jesus made of that visit in an argument with the skeptical Jews in support of His claims. We give it in substance: "If I alone testify of Myself, then My testimony ought not to be believed by you. But another has testified of Me, and I know that ye ought to believe him; for so great was John, yourselves being judges, that ye sent unto him to inquire if he were the Christ, or the Elijah whom ye have taught should come, or that prophet whom Moses said should come and who must be heard by you upon the penalty of your being cut off from Israel." (Deut. 18:15-18; John 8:24.) *John testified to the truth.*

He said, "Nay, I am not the Christ. I am not Elijah: neither am I that prophet. But," said he, "I am the voice crying in the wilderness, Prepare ye the way of the Lord." He made the direct claim also of being sent of God to baptize in water (John 1:33), and stated the great purpose of his baptizing to be that the Christ should be manifested unto Israel. (John 1:31.) This is he of whom it is written, "Behold, I will send My messenger, and he shall prepare the way before Me." The reader will note that the Christ should be manifested unto Israel in baptism at the hands of John.

4. *The final testimony of John to the claims of Jesus.* Having shown our witness to be a subject of prophecy; having shown him to be, in the estimation of the people, a prophet; having shown his remarkable influence in reforming Israel; and, finally, that the rulers themselves had formed such an exalted opinion of him that they sent a deputation to inquire if he were the Christ—we shall let John testify in the case.

Jesus and John were baptizing, the one in Judea and the other in Ænon, near to Salim, and the people came and were baptized of them. (John 3:22; 4:1-2.) The proximity of the two great teachers furnished, no doubt, the occasion for a dispute between a Jew and some of John's disciples concerning the relative merits of the two baptisms. The Jew argued the superiority of the claims of Jesus over that of John, saying, "*All men are coming to Jesus.*" This filled John's disciples with jealousy on account of their master's waning influence, and hence they came to him in their defeat.

How noble the spirit and the reply of John! We give it in substance:—No man can receive lasting honor except it be given him from heaven. Ye yourselves will bear me witness that I said, I am not the Christ. I plainly declared that I am only sent before Him, and am not worthy even to loosen the sandals from His feet. I am but *the voice*, crying, Prepare ye the way of the Lord! True, I baptize in water as commanded of God (John 1:33; Acts 19:1-4), but He shall baptize you in the Holy Spirit. Before His manifestation, *I knew Him not* (Luke 1:80; Matt. 11:27), but *He that sent me to baptize*, the same *gave me a sign* of recognition, saying, “Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He that baptizeth in the Holy Spirit.” *And I saw* the promised sign, and, lo! *I heard a voice* from heaven say, “This is My beloved Son.” (Matt. 11:27.) And then *I bare record* to you, my disciples, that this *Jesus is the Son of God*. And again, you will remember that I pointed to Him as *the Lamb of God that taketh away the sin of the world*. I am truly glad that I have not been mistaken, for the King *has indeed come*. He is the Bridegroom and I am His friend. This, my joy, therefore, is full, in that I hear His voice in your very favorable report of Him. *He must increase*, as the rising sun, but *I must decrease*, as the waning moon. *He is from above*, and is therefore *above all* earthly teachers. (John 3:22-32.)

5. As a fitting close to John’s testimony, we give that of his disciples. After John’s death, “Jesus came into the place where John at first baptized.” This afforded John’s disciples an opportunity for seeing Christ and of testing

the statements of John concerning the Christ. "Many resorted to Him and said, John did no miracle, but *all things John spake of this man are true*. And many believed on Him there." (John 10:41-42.) The prophetic character of John is here plainly declared; the miraculous power of Jesus is clearly implied; and that Jesus is the Christ is fully conceded by the "many who believed on Him there."

V.

THE FATHER'S TESTIMONY CONCERNING
JESUS.

"The Father himself," said Jesus, "hath borne witness of Me." (John 5.) "No man knew the Son but the Father," and hence the Father alone could reveal the Son. (Matt. 11:27.) John did not know Him prior to that revelation. There could have been no collusion between John and the Christ. We have no account that John ever attended the great festivals of the Jews, or had ever met Christ in person prior to the baptism. We have good grounds for believing that he did neither. "He was in the deserts till the day of his showing forth unto Israel." (Luke 1:80.)

We have already presented, so to speak, one part of the colossal base of God's mountain-range of testimony to the claims of Jesus. We now invite attention to a few occasions where this testimony, like mountain-peaks, becomes especially prominent, as at His baptism; at the transfiguration; at the crucifixion; at the ascension; and at the coronation, as evidenced in the sending of the Holy Spirit on the first Pentecost after His death. We need to refer but briefly to some of these. We begin with His baptism, in which the Christ, as revealed to John, should be manifested unto Israel. (John 1:31.)

Days, weeks, and months had passed away since *the voice* in the wilderness began to call men to repentance,

and the ministry of John was rapidly drawing to a close. Daily the forerunner had proclaimed to an expectant people, "The kingdom of heaven is at hand." He had even declared that the King was already standing in their midst, and would soon be manifested unto them. (Read John 1:31-34.) But as the days slowly passed away, and no King came, how anxiously must the prophet have awaited His coming! With what restless expectancy and anxiety must the people have assembled daily in hope of seeing Him "who should deliver them from all their enemies"! (Luke 2.)

But in due time (Luke 3:21) Jesus laid aside forever His carpenter tools and walked sixty-five miles, from Galilee to Jordan, unto John, to be baptized of him, *in order to be manifested unto Israel*. John knew Him not, he tells us, and yet there must have been something to suggest to him the greatness of Jesus. Possibly His innocent look and purity of heart, His holy purpose and heavenly mien, and the consciousness of His divine mission beaming from His eyes, were sufficient. But, be that as it may, we read: "John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?" Jesus removes this objection, saying, "Suffer it to be so now: for thus it becometh *us* [*you* to baptize and *I* to be baptized] *to fulfill all righteousness*." God had commanded; and the spirit of obedience yielded submission; and in that submission to the divine will, the Christ was manifested unto Israel. "The heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him: and, lo, a voice from heaven, saying, This is My beloved

Son, in Whom I am well pleased." (Matt. 3.) *John evidently saw* the open heavens and the descending Spirit, and also heard the voice. "*I saw,*" said he, "and *bare record* that this is the *Son of God.*" (John 1:34.) *The people present evidently saw and heard*, for the Christ was to be *manifested unto Israel in His baptism* (John 1:31), and there is nothing to suggest that they could not have seen and heard this divine testimony. (Acts 10:37.) In the deeper sense of understanding they did not see nor hear. (See John 8:43.) Besides, Jesus alleges before the skeptical Jews these very facts in support of His claims. He urges that their rejection of Him in the face of the testimony given is proof of their stubborn and reprobate wills. (John 5.) He distinguishes the Father's testimony from that afforded by the "works which the Father had sent Him to finish," and from "the works He was then doing." He urges that the Father's testimony affords reasonable and sufficient grounds for belief in Him as the sent of the Father. But this testimony, to be in point, must have been public and addressed to them, or to some of their number. This confines the testimony of the Father here referred to, to that given at His baptism. (Acts 10:37.)

Just here it may be asked, If the evidence was so clear in Christ's favor, *why did the Jews crucify Him?*

To this query we answer: The evidence was only partly presented before the deed was done. The best evidence was yet to be given—viz., His death, with its attendant phenomena; His resurrection, with its unmistakable proofs; His ascension in open daylight; His coronation, as

evidenced by the coming of the Holy Spirit in His name; and His power after His ascension, as evidenced by signs and wonders wrought by His apostles in His name.

In the second place, they did it through ignorance. (Acts 3:17.) But their ignorance was no excuse for the deed. (John 15:22-24.) Their ignorance grew out of their unwillingness to do God's will. (John 7:17.) This placed them under the dominion of the flesh and fleshly ideas. These ideas forever oppose the spiritual. Let us now reason upon this important query for a brief space:

Fundamental ideas control one's belief and conduct. Such ideas, if false, yet believed to be true, exclude all opposing true ideas from the mind. But if these false and fundamental notions pertain to religion, involving, as they do, the conscience and the eternal destiny of man, they war to the death every opposing fundamental idea. Opposing ideas can no more dwell in the same mind at the same time than can two solids occupy the same space at the same instant.

Now the Jews, for the reasons above stated, held to certain *false*, but to them *true and fundamental*, notions concerning religion, and especially of the Messiah's kingdom. Of these we mention the following:

1. The Messiah will be an earthly king, and will reign in Jerusalem. (Read Luke 17:20; Matt. 16:16-23; Mark 9:10; Matt. 20:20-28; Acts 1:6.)

2. He will establish His kingdom by force. (Read Matt. 11:2; John 6:15.)

3. All of Abraham's fleshly heirs, by virtue of their being such, shall be subjects of the Messiah's kingdom. (Read Matt. 3:9; John 3:3-7.)

4. The Law of Moses shall be of perpetual obligation, and hence the law of the Messiah's kingdom. (Read Matt. 26:61; John 9:28-29; Matt. 27:40; Acts 6:13-14.)

5. The Sabbath is of perpetual obligation, and must be observed as the rabbis have taught; and any departure from that teaching must be considered as heresy and subjecting the offender to the penalty of death. (Read John 9:16; 5:16. Contrast with 2 Cor. 3:6-11.)

6. It is positively sinful for one to associate with publicans and sinners. This and such like teaching—all of which opposed and excluded from their minds the true conception of Christ and His kingdom, tended toward His death. So much for ignorance and prejudice.

But when Jesus began to rebuke their leaders for their hypocrisy; and when He, by parable and comparison, showed their rebellion against God; and when the common people, on account of His miracles and teachings, began to say, "We never saw it on this fashion," "Never man spake like this man"; but especially when the multitudes turned from the rabbis unto Christ,—the envy of the leaders knew no bounds, and they decided that, in order "to save their place and nation," the Nazarene must die. They closed their eyes to the light lest they should see. They stopped their ears lest they should hear the truth. And then, in their deafness and blindness and ignorance, they boldly affirmed—*We see! we know!* It is a law in Nature that "like begets like," "everything after his kind." So, too, love begets love: friendship begets friendship: faith begets faith: lying begets lying: hate begets hate. Like perceives like: purity perceives purity: impurity perceives

impurity: the sensual reads the sensual: the spiritual reads the spiritual: "wisdom is justified of her children": the "single eye" perceives the spiritual light: the born from above alone can see the kingdom of God. "Wicked men and deceivers wax worse and worse, deceiving and being deceived"; and thus they close their eyes and stop their ears to the truth and ultimately reach a point when they think they are doing God service in taking the lives of His people: "but these things will they do because they have not known the Father nor Me." (John 16:1-3.)

On this very occasion *they refused to see* the power of God manifested in Christ's healing the impotent man at the pool, "because He had done these things on the Sabbath day." How very appropriately Jesus could say to such religious skeptics and bigots, "The Father himself hath borne witness of Me" in the opened heavens, and in the descending Spirit, and in the audible confession from heaven: "but ye never heard His voice at any time, nor saw His shape! And ye have not His love abiding in you; for whom He hath sent," clothed with divine power in the very midst of you, "Him ye believe not." If God were now to speak, some people would say, "It thundered." But of this witness later. (Read Matt. 23:13-33; 21:28-46; Luke 18:9-14; John 11:47-53; 12:19.)

VI.

THE TESTIMONY OF HIS WORKS.

“The works which the Father hath sent Me to finish [Luke 4:18-22], the same works that I do bear witness of Me that the Father hath sent Me.” (John 5.) It will be seen that the argument here naturally divides into two parts: *first*, the general trend of events looking to the completion of redemption; *second*, the ever-present works of Jesus in the living witnesses and their influence upon contemporaries. In the language of A. Campbell:

“Having thus introduced Him with these high commendations, with these credentials from earth and heaven, His own deeds are permitted to speak for Him. All Nature, then, owns Him universal Lord. His hand is never stretched forth but its benign and beneficent power is displayed and felt. His lips are ever teeming with grace and truth. Not only does the race of living men amongst whom He is reckoned feel and attest His omnipotence; not only do the air, the earth, and the sea lay their respective tributes at His feet: but even the dead and the spirits of the dead of times past and present, both good and evil, come and own Him Lord of all. Strange assemblage of evidence! Unparalleled concurrence of things human and divine, of things animate and inanimate, of things above and things beneath, of all ranks and orders of intelligences, both good and evil, of the whole universe in confirmation of His pretensions!”

We are concerned at present only with the latter part of the argument. To the skeptical Jew, standing in the very presence of divine power, manifested in the healing of the impotent man, Jesus says, "*The same works that I do* bear witness of Me." In answer to the sad query of the imprisoned forerunner, Jesus replies, "Go and show John again *those things which ye do hear and see*: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached unto them." And as a word of warning and consolation, He adds, "Blessed is he whosoever shall not be offended in Me." (Matt. 11:5; Luke 7:21.) As age upon age shall roll on, till time shall be no more, and men demand proof of His divine mission, Jesus answers in the living present, "*The same works that I do* bear witness of Me that the Father hath sent Me." 'Twill be the same old but ever new story, "Call His name Jesus: for He shall save His people from their sins." Men and women redeemed, saved from their sins through Him, are the living, abiding, the ever-present and unimpeachable witnesses that

"The Father sent His Son into the world to save sinners," as well as to heal men of their physical diseases.

I. THE GENERAL CLAIMS.

Jesus claims to have done among the people works that none other had ever done. (John 15:22-24.)

Matthew testifies: "He went about teaching and preaching, and healing all manner of sicknesses and diseases among the people." (Matt. 9:35.)

Nicodemus, a ruler of the Jews, said: "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest except God be with him." (John 3:2.)

John the Apostle testifies: "Many other signs truly did Jesus in the presence of His disciples which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." (John 20:30-31.)

Peter, in his address before a Roman official and his household, *testifies*: "*Ye know* how God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good and healing all that were oppressed with the devil: for God was with Him." (Acts 10:36-39.) Roman officials arrested Him and a Roman governor sentenced Him; Roman soldiers crucified Him and a Roman centurion confessed Him; Roman soldiers sat down at the foot of the cross, parted His garments among them, and for His seamless coat they cast lots; Roman soldiers kept guard at His tomb, saw the angel descend and roll away the stone, and were the first to proclaim His resurrection to the Sanhedrin. No wonder Peter could say, "*Ye know.*"

Paul, in his defense before King Agrippa, *testifies* concerning the ground of Israel's hope: "Why should it be thought a thing incredible with you that God should raise the dead?" Again: "I am not mad, most noble Festus, but speak forth the words of truth and soberness. For *the king knoweth of these things*, before whom I also speak freely: for I am persuaded that none of these things are

hidden from him: for this thing”—i. e., *the resurrection*—“*was not done in a corner.*” (Acts 26.)

II. THE SPECIFIC CLAIMS.

It is not necessary to make an extended list. A few must suffice.

I. *We begin with the healing of the paralytic at Capernaum.*

The difficulty in presenting the sick for healing; the presence of doctors of the law from every town in Galilee and from Jerusalem and Judea; and His claim to have forgiven the sins of the paralytic, which called forth the charge of blasphemy; and the testimony of the people on seeing the miracle—each and all conspire to make fraud impossible.

In reply to the charge of blasphemy, Jesus showed that God would not empower a blasphemer to perform miracles. (Compare Mark 9:39; John 14:17; Acts 19:13-17.) “But,” said He, “that ye may know that the Son of Man hath power on earth to forgive sins” (and was therefore not a blasphemer, of which claim He gave tangible, pertinent and conclusive proof). “I say to the sick of the palsy, Arise, take up thy bed and go into thine house.” And he arose and departed into his house. “The multitude saw; and they marveled, and glorified God who had given such power unto men.”

This miracle was not done in a corner, nor in the dim light of a lamp, nor in the presence of a few friends only; but in the open sunlight of God, and in the presence of a host of competent witnesses, enemies as well as friends.

His enemies were compelled to admit the miracle. By what power, then, was it wrought? The answer was, Either by the Spirit of God or by Satanic agency. If the former, then the kingdom of God had come; but if the latter, Jesus was an impostor and in league with Satan. From their standpoint, Jesus could not be divine; hence, on a later occasion, they chose the latter alternative. Jesus reduced their claim to an absurdity by showing that any house or city or kingdom divided against itself could not stand. "If I cast out demons by Satanic agency, then Satan's kingdom is divided against itself and must fall." But again: "No man can enter a strong man's house and spoil his goods unless he first bind the strong man." The fact, then, that I am destroying the power of Satan over those possessed of demons is proof that I am really binding the strong man and not in league with him." And again: "If I, by Beelzebub, cast out demons, by whom do your children cast them out? Your defense of them will be Mine own."

Jesus now turns upon his enemies, so lost to all sense of honor and reverence for God as to attribute to Satanic agency the kind, compassionate, and wonderful acts of the Holy Spirit, and charges them with blaspheming against the Holy Spirit, for which there is no forgiveness. (Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26.)

II. *Jesus the Light of the world.*

There were no asylums for the blind nor hospitals for the lame till Jesus came. The subject of this paragraph had been blind from birth, and, as was the custom of such, he frequented public places, where he "sat and begged" for

alms. Jesus was in the Temple teaching, and had made the remarkable statement, "*Before Abraham was, I am.*" (John 8:58.) The Jews sought to kill Him for blasphemy; but Jesus, going through the midst of them, passed out of the Temple. And as He was passing by, He saw this man, and said, "As long as I am in the world I am the light of the world." Making some clay of spittle, He anointed the man's eyes with it, and said, "Go wash in the pool of Siloam." The man did so, and came seeing. Imagine the joy of that first sight into the beauties of Nature! "Out of darkness into light!" (Coloss. 1:13.) This is a beautiful foregleam of one's translation out of the kingdom of spiritual darkness into the kingdom of His dear Son. The blind man was willing to do as "a *man* called Jesus" directed (9:11), and he came seeing. His conception of "that man called Jesus" enlarged, and he says of Him, "He is a *prophet.*" (9:17.) After being cast out of the synagogue for claiming so much, he obtains a new view of "the man called Jesus," and believes on Him as the Son of God. (9:35-38.) This development is paralleled in the conversation of the woman of Samaria at Jacob's well. First He was only "a Jew," then a "prophet," and lastly "the Christ." The growth of the conception of His apostles is the same; and we feel safe in saying that no Christian's conception is matured till it recognizes Him as the Son of God.

We again note that the circumstances exclude fraud in this case. The neighbors, the parents, and the man all testify to his blindness from birth. These now know that he has been made to see. The man, being brought to the

Pharisees, related what he did at the command of Jesus, and that he came seeing. Some of the Pharisees, admitting the miracle, said, "This man is not of God, because He keepeth not the Sabbath; but others said, How can a man that is a sinner do such miracles?"

We next are favored with an official investigation by "the Jews"—the experts. These began by denying the fact of his previous blindness, thus admitting his ability now to see. They call the parents to testify. Now, reader, remember that the decree had already gone forth, if any did confess Jesus as the Christ, he must be put out of the synagogue. (John 9:22.)

The parents are now before this authoritative body. This would naturally fill them with fear. Besides, the question was so put as to virtually deny their affirmation in advance. (9:19-21.) But the answer was clear and decisive: "We know that this is our son, and that he was born blind; but by what means he now sees, or who hath opened his eyes, we know not. He is of age. Ask him."

The Jews then exhorted the man, "Give *God* the glory; for we know that this man is a sinner." They had learned a lesson from the reply to their charge of blasphemy. In this case they could not deny the miracle, but with an air of piety they sought to rob Jesus of the honor. "Give God the glory; this man is a sinner." The man replies in part: "One thing I know, that whereas *I was blind, now I see.*" "Since the world began such a miracle has not been wrought upon one born blind." "If this man were not of God," continued the witness, "He could do nothing." "And they cast him out of the synagogue." (John 9.)

One sheep had dared to hear the True Shepherd's voice. The parable of the sheep-fold grows out of this bit of history, and is intended to teach, among other things, that those self-constituted pastors who rejected the Good Shepherd were in fact but thieves and robbers, and the sheep would not hear them. The miracle and the teaching stand or fall together.

III. *Waiting for the Angel of the Pool.*

Within the sacred city, in the long ago, a crystal stream at times came gushing forth into the still waters of a very beautiful pool. The comings of this stream set all the waters of the pool into motion.

The people of that day believed that an angel at such times came down and troubled the waters, so that the first one to step into the pool after the moving of the water was made whole and well. For this reason many people came to be healed.

The good people of the city built around this pool five porches, in which the sick might remain while waiting for the angel to move the water. On one occasion a great multitude of helpless people—some blind, some halt, and others still with withered limbs—lay in these porches, waiting, watching, and longing for the angel to come, each hoping to be the first to enter the pool. What a scene! Among that number was one who had long waited, only to see others more able than he step into the water before him. His hope for healing centered solely on the troubled waters, but he was unable to reach them in time. How sad his lot! Unable to enter the healing waters, and no kind friend to assist him!

A stranger drew near. His pure blue eyes gave a look of tenderness as he gently inquired, "Wilt thou be made whole?" "Sir, I have no man when the water is troubled to put me into the pool, but while I am coming another steps down before me." With majestic mien and in words of power, the stranger again speaks, "Rise, take up thy bed and walk." Instantly the vital forces were at work and the man sprang to his feet. A stream of life poured through his once withered limbs. The stranger, unobserved, had quietly withdrawn. *The pool was silent as the grave, but the man was made whole.* With joyful heart he took up his bed and hastened home. But it was the Sabbath, and the Jews forbade him to carry his bed. The man justifies himself by quoting that greater *yet unknown authority*. Shortly after we find him in the Temple. The stranger once more appears, and said, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee." The man departed and told the Jews *that it was Jesus which had made him whole.* "The Jews then sought to slay Jesus, because He had done these things on the *Sabbath day.*" (John 5.) It is as clear as light that belief in angel visitations and in the virtue of the troubled waters had nothing whatever to do with this healing: for the angel did not come and the waters were not troubled in this case; and besides, the man was on the verge of despair because someone else always stepped into the water before him. Neither "intense expectation" nor "ideal suggestion" will solve this healing: for the steps are plainly the command, the instantaneous healing, followed by the effort of taking up his bed and walking homeward. He

did not know his healer at the time (5:13), but afterward learned that it was Jesus (5:14-15). The notion that faith on the part of man *must* precede healing, although generally true, is unsupported by the record.

Sin is the source of all disease, so that no better hygienic advice was ever given than that here pointed out, *Sin no more*. We may visit the pools and await the angels, may take Nature's remedies as prescribed by learned physicians, but unless we heed the divine prescription, there is, there can be, for us, no such thing as health. Jesus saves His people from their sins.

IV. *The Resurrection of Lazarus.*

This touching scene occurred at Bethany, nigh unto Jerusalem. An only brother and two devoted sisters had been separated by death. Jesus, on account of persecution, was far away (John 19:40-42), but had been called in these sad yet hopeful words, "He whom Thou lovest is sick." The Master replies, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

After two days Lazarus fell asleep, and Jesus said: "Our friend Lazarus sleepeth, and I go to wake him out of sleep." His disciples reply in substance: Lord, if he sleeps, he shall recover. But Lazarus was asleep in death. (John 11:13-14.)

Many Jews came from Jerusalem to comfort the bereaved sisters. As Jesus approached Bethany, Martha went out to meet Him, and broke the sad news, saying, "Lord, if Thou hadst been here, my brother had not died." In answer to her yearning faith (11:22), Jesus replied; "Thy

brother shall rise again." Her seeming doubt of a present resurrection called forth these immortal words: "*I am the resurrection and the life.*" "Go call thy sister." Mary came forth to meet the Master, being followed by the Jews, who comforted her. The same sad words, "Lord, if Thou hadst been here," fell from her lips. "Jesus wept."

Coming to the grave, He thanked the Father for having heard Him. "I knew," said He, "that Thou hearest Me always: but because of the people that stand by I said it, that they may believe that Thou hast sent Me." And when He had thus spoken, He cried in a loud voice, "*Lazarus, come forth!*" "And he that was dead came forth, bound hand and foot with grave-clothes." Jesus said unto them, "Loose him and let him go." (John 5:25-29.) In the proper place we shall show that expectation did not create a single vision, and hence that the power of dominant ideas did not originate a single grand fact of the gospel. The facts were opposed to all the dreams and the hopes and the visions of Israel and of the apostles.

LAZARUS AS A WITNESS.

Many of the Jews which had seen the things which Jesus did believed on Him. (11:45.) Some went to the Pharisees and told them what Jesus had done. The chief priests and the Pharisees called a council to determine what course to pursue in order to counteract His influence. "What do we? for this man doeth many miracles." Then, through ignorance of His real character and of the nature of His kingdom, they falsely assumed Him to be a mover of sedition against the Romans, and hence concluded, "If

we let Him thus alone, all men will believe on Him, and the Romans," being more powerful than we, "shall come and take away our place and nation." To save their place and nation was the burden of this council. (Read Deut. 18:15-18.) Prompt action must be taken, or all would be lost. (Luke 19:41-44.)

THE PURPOSE OF THE RULERS.

Caiaphas, the high priest, gave the determining speech on that occasion: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." "From that day forth they took counsel to put Him to death." (John 11:49-53.)

NEW EVIDENCE.

A few days later a supper was given at Bethany in honor of Jesus, and many Jews came not only for Jesus' sake, but that they might see Lazarus also. The result was, "many Jews went away and believed on Jesus." The chief priests then consulted to put Lazarus to death also. (John 12:10; 12:1-8; Matt. 26:6-15; Mark 14:3-11.)

JESUS' POPULARITY.

On the next day (12:12) Jesus made His triumphal march into Jerusalem. (Zech. 9:9.) The eye-witnesses of the resurrection of Lazarus had testified to the fact (11:46), and those who saw Lazarus at the supper had also testified, with the result that much people that were come to the feast, when they heard that Jesus was L. of C.

coming to Jerusalem, took branches of palm-trees and went forth to meet Him. (John 12:12-13; Matt. 26:8-9.) "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after Him!" (12:19.)

A little farther on we learn that "among the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue." (John 12:42-43; 19:38-42; Acts 6:7.)

COUNCIL FOR EXECUTION.

A council for the execution of plans was now held. (Matt. 26:3-5.) He must be taken by subtilty, lest there should be an uprising of the people in His favor. The rulers now issued imperative orders that if any man knew where He was of nights, he must make it known. But all their plans failed till Judas, one of the twelve, during the Passover meal, and just preceding the institution of the Lord's Supper, on receiving the sop (John 13:26), went immediately out into the night (13:30) to accept their offer of thirty pieces of silver, made a few days previous, and to betray his Master with a kiss. (Matt. 26:14-16.)

THE ARREST AND TRIAL.

The arrest was made in the night, and in the night they condemned the man of prayer as a blasphemer. (Matt. 26:36-46; John 18:1-9.) *Early* in the next morning the chief priests and elders took counsel how to put Him to death. (Matt. 27:1-2.) Pilate's consent must be had—their sentence must be ratified. *The scepter had de-*

parted from Judah. (Gen. 49:10.) Failing in this first move, they then allege Him to be a mover of sedition against the Romans—a rival of Cæsar. But both Herod and Pontius Pilate declared Him innocent of the charge. The next move touched Pilate's throne. "If thou let this man go, thou art not Cæsar's friend." Pilate now placed before them, according to custom, two prisoners—Jesus and Barabbas, who was in fact a mover of sedition and a murderer. This would test their loyalty to Cæsar and the sincerity of their charge. "Whom will ye that I release, Jesus or Barabbas?" They cried, "Barabbas! Barabbas!" Defeated at this point, and knowing that for envy they had delivered Him, Pilate, in order to appeal to human sympathy and to gratify the envy of the rulers, scourged Jesus and led Him forth, saying, "Behold the man!" (Isa. 52:14.) Instantly with loud voices they cried, "Away with Him! Crucify Him!" "Why? What evil has He done?" "Crucify Him! Crucify Him!" came back the answer. "Shall *I* crucify *your king*?" "We have no king but Cæsar." How true! The centuries echo back their answer—no king but Cæsar! Pilate saw that further effort was useless—that a tumult was gathering. He washed his hands before them, saying, "I am innocent of the blood of this just person." The answer came back, "His blood be upon us and our children." (Deut. 18:15-18.) "Take *ye* Him and crucify Him; for *I* find no fault in Him." Why did Pilate consent?

THE MOTIVES.

On the part of the Jews His death was an expedient to save their place and nation. On the part of Pilate it was

an unpremeditated, almost necessary, choice between the shedding of the blood of many and that of one just man. Very probably Pilate saw his own throne tottering under him, as well he might, if he should refuse their demands. But his question will go down through the ages, "What shall I do then with Jesus, which is called Christ?" (Matt. 27:22.)

THE WORLD REPRESENTED.

Jew and Gentile met at the cross of Christ. The whole world was represented in that officatory act. In a deeper sense they afterward should meet around the cross. In a deeper sense than Caiaphas foresaw, Jesus died not for that nation only, but for the whole world—"He tasted death for every man." He died not for Barabbas alone. He died not to save Pilate's throne. He died not merely "to save their place and nation." But "He died, the just for the unjust, that He might bring us unto God." His death was in order to His resurrection as the federal Head of the race. "He was delivered for our offenses, and rose for our justification." His resurrection as our federal Head insures, and hence justifies, our resurrection from the grave.

"Jesus knew no sin: neither was guile found in His mouth." "Which of you convinceth Me of sin?" He did not die, then, because He had sinned.

"No man," said He, "taketh My life from Me." "I lay it down of Myself." (John 10:18.) This accords with His claim to have lived with the Father before the world was

(John 1:1; Heb. 1:2-10), and with the wonderful facts of His life on earth. He must, therefore, have died willingly.

But there must have been a purpose in His death. If Jesus be the express image of God's person; if His words be the form of God's thoughts; if His miracles be the manifestations of God's power,—then His tears are the revelations of God's pity; His prayer on the cross, of God's willingness to forgive; and His suffering and death, of God's wonderful love and of the exceeding sinfulness of man. "Jesus died for our sins, according to the Scriptures." "I lay down My life *for* the sheep." The purpose of His death is surely not reached in the resurrection from the dead of both good and evil. Nay, we are pushed farther along in our investigation. It must have been to effect a great moral change in men and women—not merely during this short life, but one that entitles such to stand justified in the presence of God. "He died for our sins, according to the Scriptures"—"to save us from our sins"—"that He might bring us unto God." "Christ in you the hope of glory," says Paul. The death of Jesus is the basis of extended mercy through faith that works by love, effecting a change of purpose, followed by a change of life—"the Christ in you the hope of glory."

THE WORLD GUILTY.

Every sin of which the race is now guilty uttered its voice in that cry, "Crucify him!" The actors in that scene on Cavalry not only represented the nations, but they represented the crimes of the world till the end of time. *Dis-*

belief in God would dethrone the Creator of the universe. Disbelief in God plunged the whole race into misery. Disbelief in God nailed the Son of God to the cross. Disbelief in Jesus as the Son of God put to death all His apostles. (John 16:1-3.) Disbelief in Him to-day sneers at His followers and runs every institution of iniquity on the face of this earth. And when we, through neglect, disbelief, and disobedience to Christ, indorse that murder, we become equally guilty with the murderers of Jesus. The question, "What shall I do then with Jesus, who is called Christ?" is intensely personal. Before the bar of eternal justice we cannot shift the guilt of murder to the Jews and Romans. Our sins helped to nail Him to the cross, and the only way to rid ourselves of guilt is to believe in Jesus Christ and obey Him. He demands a whole life in service to God. "He that disbelieveth shall be condemned." (Mark 16:15-16.) Disbelief in Jesus nailed Him to the cross; disbelief in Him to-day indorses that act and takes its stand with Judas, Pontius Pilate, and all who clamored, "His blood be upon us and our children." In rejecting Christ the Jews cut themselves off from the true Israel of God. (Deut. 18:15-18.) Their doctrine of expediency went down in 70 A. D. It is to be hoped that the reader, standing in the light of nineteen centuries of Christ's rule, will not repeat their consummate folly.

A SEEMING TRIUMPH.

His enemies seemed to have triumphed. His friends, unsuspecting and outwitted, stood helpless in the presence of the mob and brutal Roman soldiers. They did not for-

get Him. No one that had been the recipient of his favors ever cried for His blood. That enthusiastic multitude that escorted Him to the capital city did not furnish the material for the cruel mob. They were not fickle, as they have been represented. The arrest was made in the night. The trial before the Sanhedrin was held in the night. The sentence before the Roman court was passed early in the morning, before many friends of Jesus were aware of what was being done. It was the hangers-on of a corrupt court and a corrupt priesthood that clamored for His blood. Of the friends of Jesus, when it was too late to alter the decision, we read: "There followed Him to the place of crucifixion a great multitude of people, and of women, which also bewailed and lamented Him." (Luke 23:27.) Their only defense was the story of His life and tears of sympathy and anguish for His suffering and death. We here quote their method of conquering the world: "They overcame him [that old serpent called the devil and Satan] by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death." (Rev. 12:11.)

VII.

TESTIMONY AT THE CRUCIFIXION.

On one occasion the Jews said, "Master, show us a sign from heaven." It was very appropriate that Jew and Gentile should have a sign from Nature. This was given in the darkening of the sun at mid-day, and in the quaking of the earth, and in the rending of the rocks, during the suffering of Christ. At the time of His bitterest agony His enemies mocked and taunted Him, but His only answer was, "Father, forgive them, for they know not what they do." (Isa. 53:12.) Perhaps no miracle Jesus ever wrought surpassed this miracle of prayer. And when the centurion saw these things, and witnessed the wonderful behavior of Jesus on the cross toward His enemies, he exclaimed, "Truly, this was the Son of God." A sublime faith now took possession of the thief on the cross, and he requested the dying Nazarene, "Lord, remember me when Thou comest into Thy kingdom." A strange horror seized all who came to that sight, and "they smote their breasts and returned." (Luke 23:47-49.) They had their sign from heaven. But the chief actors must also have a sign.

The hour of the evening sacrifice was at hand and the sufferings of Jesus were drawing to a close. Suddenly the veil that had for centuries separated the Holy from the Most Holy Place was rent in two from top to bottom, and the priests could now look for the first time through that type of Christ's body into the Most Holy Place, the type of heaven. (Heb. 9:24.)

The secret disciples of Jesus, Joseph and Nicodemus, now came forth and begged of Pilate the body of Christ and gave it an honorable burial. (John 19:38-42.) The hopes of His disciples were buried in that same tomb of Joseph of Arimathea. (Matt. 16:22; Mark 9:9-10; Luke 24:21; John 20:8-9; 1 Pet. 1:3-5.)

What a scene before us! Those eyes that ever beamed with innocence and purity; those lips that ever teemed with grace and truth; that voice that had calmed the angry sea and spoken peace to troubled souls; those hands and those feet that, till now, were busy in doing good; that life that by a touch or a word had healed the paralytic, opened eyes blind from birth, and called the dead back to their friends—now closed, sealed, silent, motionless, and hushed in death! Shall we say, Death ends all?

WAS HE AN IMPOSTOR? OR, WILL THE MIGHTY SLEEPER AWAKE?

The Supreme Court of the Universe is about to pass on this momentous question. The counsel for the enemies have taken every precaution to prevent deception. A great stone has been rolled to the door of the tomb and the Roman seal has been affixed. An armed guard is stationed to keep watch. The moon is at its full and Jerusalem filled with people come up to the Passover. All night long, by turns, the soldiers pace to and fro in front of the tomb in order to keep a few timid, broken-hearted, and despairing disciples from stealing the body and proclaiming a resurrection! (Matt. 27:62-66.)

No fact of history can be better established than that

the hopes of His apostles respecting the coming kingdom died with His death and were buried in the same grave with Him. The Christ of Peter's confession was not to die. (Matt. 16:13-22.) Neither was He to rise from the dead. "They wondered what the rising from the dead should mean." (Mark 9:9-10.) When the women on the third day reported, "They have taken away the Lord out of the sepulcher, and we know not where they have laid Him," Peter and John ran to the sepulcher, and "saw and believed." Believed what? The answer is seen in the very next words: "*for as yet they knew not the scripture that He should rise from the dead.*" (John 20:1-9.) When the Master, just before His betrayal, sought to comfort His disciples, they overlooked His death, and caught but vague glimpses of the heavenly mansions beyond. (John 14:1-3.)

His death put an end to all their fondest hopes. This is no speculation. They could not and did not see beyond. The resurrection was never anticipated by them. (Luke 24:21; 1 Pet. 1:3-5.)

But other worlds were looking on. The angels who sang at His birth, "Glory to God in the highest!" were no doubt interested spectators. The underworld of darkness, some of whom had cried, "Let us alone. Art Thou come hither to torment us before the time?" were interested in the decision. (Matt. 8:28.) The saints of all ages past awaited that decision with intense anxiety. (Heb. 11:35; Phs. 3:10.) The saints of all future ages must rest their hopes on that decision. (1 Cor. 15:14-19.) I confess for myself an unusual interest in that issue. Jesus said, "The gates of hades shall not prevail against it"—*i. e.*,

the rock of His Sonship. (Rom. 1:4.) If He rose, so will I; for He has said, "Because I live, ye shall live also." But if He rose not, then death to me becomes an eternal sleep. Overthrow the doctrine of Christ's resurrection and the abutment for the bridge of immortality falls, and with its fall, our hopes become an empty dream.

VIII.

THE ARGUMENT FROM PROPHECY.

The argument from this source rests upon the veracity of God as tested by faith, obedience, and experience for sixty centuries. Its strength lies not so much in the individual links, as in the combined strength of all. Each link in this chain strengthens all preceding links, and also supports all succeeding ones. In this chain we note especially the following, founded upon

THE TESTIMONY OF THE SPIRIT OF PROPHECY.

The Incarnation of Christ. Micah 5:2; Isa. 7:14; Jer. 31:22.

The Miracles of Christ. Isa. 29:18; 35:5-6; Matt. 11:4-5.

The Death of Christ. Isa. 53:8; Dan. 9:26.

The Burial of Christ. Isa. 53:8-9.

The Resurrection of Christ. Isa. 53:10; Psa. 16:10; Acts 1:3.

The Ascension of Christ. Psa. 110:1-5; 68:18; Acts 1:9; Eph. 4:8-13.

The Coronation of Christ. Psa. 24:3-10; Matt. 19:27-28; 22:44; Psa. 110.

The Reign of Christ. Isa. 53:12; Psa. 45:1-7; Heb. 1:8-9.

The resurrection is but one important link in this chain. All up to this, as we have seen, came true; and this

fact establishes the strong probability of the truth of the resurrection. Now the part following the resurrection necessarily rests upon the certainty of that alleged event, and hence it follows that if a single alleged and essential link, in this chain of prophecy concerning the Christ, be fulfilled in Jesus of Nazareth *after His death*, the resurrection of Jesus becomes a certainty. *The fact upon which we shall place special emphasis is the reign of Christ.* "I will divide Him a portion with the great, and He shall divide the spoil with the strong." (Isa. 53:12.) The reason given is: "Because He hath poured out His soul unto death; and He was numbered with the transgressors; and He bare the sin of many; and made intercession for the transgressors." *The subject of this prophecy must rule after His death; must have died with criminals; and must have interceded for His enemies.* Jesus of Nazareth fulfills this prophecy to the letter; no other has met, or can meet, the conditions here given. His rule is a fact of history and consciousness.

Our line of proof does not require an extended argument, at this point, in favor of His resurrection. *On the morn of the third day after His death, the tomb was empty.* The guard must give a legal reason for not holding that body in the tomb. (Acts 12:1-19; 16:27.) This they hastened to do. They related to the chief priests what they saw, felt, and experienced. "An angel," they said, "came down from heaven and rolled away the stone and sat upon it. His countenance was like lightning, and his raiment as the snow. And for fear of him we did shake and became as dead men." (Matt. 28:2-4, 11.) This

Roman guard first preached the Gospel of the resurrection. And their report is in harmony with the claim that angels do visit and minister to man; in harmony with the responsibility felt by the guard on that occasion, either to hold that body in the tomb, or to give a legal reason for not doing so; and in harmony with the subsequent action of the priests in not prosecuting the guard.

The guard evidently told the truth, and the rulers perceived its weight. It was not expedient for them to hold a public investigation, nor to admit the fact outright. But by means of *large money* they persuaded the soldiers to say: "His disciples came by night and stole Him away while we slept." Now this story virtually admits the fact of the resurrection, while it served the double purpose of filling His disciples with fear, arising from the implied charge of their breaking the seal; and, when this failed to silence them, it served to weaken their testimony concerning the resurrection. The story would of course endanger the guard, but the chief priests pledged themselves to secure them in case the governor sought to punish them. It required "large money" *to persuade* them to take the risk.

His disciples allege that He rose from the grave according to prophecy (Isa. 53:10), and gave to them many infallible proofs of the fact. They saw Him frequently during the forty days after His resurrection, at which times He spoke to them concerning the kingdom which He was about to establish. (Acts 1-3.) This allegation accords with His claims to have existed before the world was (John 17:5); with His own predictions (Matt. 26;

32) ; with His claim to be the resurrection and the life (John 11:25) ; and with His remarkable prophecy that “the gates of Hades shall not prevail against the rock”—*i. e.*, of His Sonship, which proposition would be established by His resurrection from the dead (Rom. 1:4). This fact is further corroborated by the world-wide commission.

IX.

THE WORLD-WIDE COMMISSION.

This is found in the closing chapters of Matthew's, Mark's, and Luke's Gospels. It was given after Christ's death (Luke 24:46) and before His ascension (24:49). Jesus here claims to have "all authority in heaven and in earth." (Matt. 28:18.) Upon this authority He commands His disciples, "Go ye into all the world and preach the gospel unto every creature." (Mark 16:15.) How different from the first commission, "only to the lost sheep of the house of Israel"! (Matt. 10:5-6.) He promises salvation to every obedient believer. (Mark 16:16.) "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3.) He therefore fixes the point of beginning; viz., *at Jerusalem*. His gospel must not begin in some remote corner, lest His enemies should say it grew up among the vulgar and unrefined and uncritical, but in the very center of opposition; and hence He is careful to state that "repentance and remission of sins should be preached *in His name* among all nations, *beginning at Jerusalem*." (Luke 24:47.) He warns all who hear that gospel and reject it, in these words: "He that disbelieveth shall be condemned." (Mark 16:16.) In order to the execution of that commission, Jesus promises His continued presence with His apostles and proclaimers unto the end of the world: "Lo, I am with you alway, even unto the end of the world." (Matt. 28:20.)

In order for His apostles to make that proclamation to "all nations," they must be qualified to speak with courage and assurance in every language of earth; and hence they must "tarry at Jerusalem till they be endued with power from on high." (Luke 24:49.) To make that proclamation credible, it must be properly attested by "miracles, wonders, and signs"; and hence we read, "These signs shall follow *them* that believe." (Mark 16:17-18.) And lest some spiritual guides away down the stream of time should not be able to distinguish between "*them* that believe" and "*he* that believes," the writer adds: "And *they* went forth and *preached* everywhere, the *Lord* working with them and *confirming the word with signs* following. Amen." (Mark 16:20.) The skeptic contends these signs were "always to be": but since "they are not," he concludes, "they never were"! And this is logic! Others of the "modern seer" type allege these signs were "always to be" and "they are"; and yet one must search in corners remote to find them! Mark does not indorse either: he says "*them* that believe," not "*he* that believes." And with him Paul agrees; for he teaches that "God hath set *some* in the Church," and classifies them in orders: "*first* apostles, *secondarily* prophets, *thirdly* teachers, *then* gifts of healings . . ." He then proceeds to show "the more excellent way," prior to the coming of which the most coveted gifts, as "prophecy" and "tongues" and "knowledge" (all miraculous, of course), should *fail*; and with them the lesser ones also, when there would "abide faith, hope, and love" as the permanent working forces in the Church. (1 Cor. 12:13; Eph. 4.)

But to return: *This commission is the most remarkable document the world ever saw. Remarkable* in the Author's claim to have "all authority in heaven and in earth"; *remarkable* in his claim to a world-wide kingdom—"all nations," "into all the world," and "to every creature"; *remarkable* in the means to be employed in establishing His kingdom—"preach the gospel," (Rom. 1:16; 1 Cor. 1:17-24, 30; 15:1-8; 1 Tim. 1:5); *remarkable* in the Author's pledge to be with the proclaimers of His gospel to the end of the world; *remarkable* in the promise of salvation to every one that believes and submits to His authority, *remarkable* in the warning, "He that disbelieveth shall be condemned"; and finally, *remarkable* because He is making all these claims and promises and warnings good.

These claims are unique—unparalleled in all the literature of earth. But what stupendous folly unless they be supported by the clearest of evidence! When we consider the prophecies already referred to; the evidence at His baptism; His holy spiritual nature; His power over all manner of disease; that, at His command, the dead came forth, the fig-tree withered away, and the winds and the waves obeyed His will,—it begins to dawn on our minds that He is able to command a peace for the troubled soul. Again: When we remember the scene of the transfiguration, in which Elijah from the eternal world and Moses from the underworld, the state of the dead, and the inner circle of the apostolic band from the present world—representatives of every state of man and the chiefest of them—all stood upon the holy mount enveloped in the divine glory and heard that voice from heaven, "This is My be-

loved Son, in Whom I am well pleased: *hear ye Him*,”—we begin to catch a glimpse of that unique consciousness of the Man of Galilee. As we view the cross with its inexpressible agonies and listen to that wonderful prayer for His enemies, “Father, forgive them: for they know not what they do”; and a little later, as He *tasted* death for every man, we hear that most pathetic, awe-inspiring, and fearful warning to those who trifle away their hope of heaven: when, for a moment, the Father withdrew His face, the Son cried out, “My God, My God, why hast Thou forsaken Me?”—then it is we hear the authority of infinite love and sacrifice, of compassion and warning from that great Shepherd and Bishop of our souls. Once more He cried with a *loud voice*, and added for us, “It is finished,” and gave up the spirit. No pen records those words. That was a voice for the underworld. To them it was the trumpet-call of victory, and very naturally they alone could understand. But our interest gathers about that empty tomb: for the authority of Jesus as viewed from this world rests on the empty tomb of Joseph of Arimathea. Oh, the silence of the grave! How many millions have called, and no voice, no whisper has come back to them from that silent realm! But we read: “He shall destroy the veil once spread over all nations.” (Isa. 25: 8.) He said while living, “The gates of Hades shall not prevail.” Again: “Verily, verily, I say unto you, The hour is coming, and *now* is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” “Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice and come forth:

they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5.) "Because I live, ye shall live also." But we are occasionally asked, "Did you ever hear of the *sixteen* crucified saviors?" as though they were peers of this *One*! "Sixteen crucified?" we answer; "and pray tell us who they were." But lo, their admirers have forgotten! Write *Ichabod* upon their tombstones and let them sleep: for they are worthy. But read the pledge of another: "Lo, I am with you alway, even unto the end of the world!" At close range, foot-hills often hide from view the colossal mount at whose feet they crouch: but move out one hundred miles, and they are seen to fade away into a mere bluish tint and are lost to view. So time furnishes the true perspective for greatness of character. Dagon has gone down into oblivion: but Israel's God reigns on. Baal has fallen: the dust of centuries has swept over him: but Jehovah rules the world. Moloch, with his insatiable thirst for the blood of innocents, sleeps in the dust: but our Leader still lives, and gathers the lambs into His bosom.

But if Jesus did not rise from the dead, this commission is wholly without foundation, and is the most unreasonable, unaccountable, and blasphemous document in the world. (1) No enemy of Christ could possibly be its author. (2) The apostles of Christ could not have originated this commission: for it is very evident that *they never, prior to His death*, conceived of a spiritual, much less a world-wide, kingdom. (See Matt. 18:1-6; Luke 9:46-48; Matt. 20:20-28; Luke 22:24-30; John 13:4-17.)

In the first place, they did not believe that He would die. (Matt. 16:16-22.) As a result of this, they certainly did not believe that He would rise. (Mark 9:9-10; John 20:8-9; 1 Pet. 1:3-5.) And as a result of this unbelief they did not and could not believe that He would found His kingdom upon His death and His resurrection. (Luke 24:21.) But the commission itself makes *the death and the resurrection of Christ a prior necessity to the proclamation of the gospel*. (Luke 24:46-47.) This scripture alleges those facts to have taken place as foretold by the prophets, and the commission stands between those facts and the "tarry at Jerusalem."

No sane man would assume such a momentous fact as the resurrection of Christ for the basis of a world-wide proclamation; the proclamation could have no weight whatever if the fundamental fact were assumed; and certainly the apostles would not assume as fact that which they did not believe and could not understand prior to the event. It must be evident, also, that the apostles of Christ, with the fact of the resurrection clearly authenticated, could not, unaided, have used that fact in establishing a world-wide kingdom. It would have been wholly beyond their power and ken to have grasped its significance and to have set it forth in the short space of ten days. (Rom. 1:4.) Jesus alone is the author of that commission. It could have no meaning whatever to His disciples prior to His resurrection. And after His resurrection and prior to His ascension it meant nothing more than a revival of dead hopes—an earthly kingdom for Israel. (Acts 1:6.)

But if Jesus rose from the dead and is the author of

that commission, as we have seen, then it is not only a rational document, but it is the most momentous proclamation ever addressed to our race. We simply state that Jesus is making good every claim to authority and every promise and warning contained in the commission. We have been asked, "From what does Jesus save?" and "Why must one be condemned for not believing in Him?" We answer these queries under "The Sole Issue." (Read Matt. 28:18-20; Mark 16:15-20; Luke 24:46-47.)

"Tarry ye at Jerusalem until ye be endued with power from on high."

On the night of the betrayal, when all the fondest hopes of His disciples were fading away, and profound sorrow had filled their hearts, Jesus tenderly and lovingly opened to their view a momentary vision of the heavenly mansions, and added, "I go to prepare a place for you." They could not follow Him then, but He would come again and take them unto Himself. "I will not leave you comfortless." "I am going to My Father, but I will send you another Comforter, Whom the world cannot receive." "And when He is come, He will convince the world of *sin*; because they believe not in Me; of [*My*] *righteousness*, because I go to the Father; of *judgment*, because the prince of this world is judged." (John 16:7-11.) The basis of condemnation is disbelief in Christ, and the reason for condemnation is, "If ye believe not that I am He, ye shall die in your sins": for then they would not love Him, nor obey Him, nor become like Him: and hence could not come into His presence. (John 8:24.) The proof of Christ's righteousness is seen in the fact that He ascended

to the Father. And this latter fact was established (1) by witnesses who saw Him ascend, and (2) by the coming of the Holy Spirit. (Acts 2:1-33; 1 Cor. 12:3.) The fact of a judgment is established by the resurrection of Christ as the federal Head of the race. (Rom. 5:18; 1 Cor. 15:20-23.) His authority reaches the underworld. (Phs. 2:5-11.) His coronation can mean nothing less than the judgment of the entire race before the bar of eternal justice. (John 5:25-29; Acts 17:30-31.)

In enabling them to proclaim His gospel effectively, the Comforter would do for them the following.

1. "He shall teach you all things"; *i. e.*, things not already taught and that are needful for you to know. (Acts 1:8; John 14:26.)

2. "He shall bring all things to your remembrance"; *i. e.*, "all things whatsoever I have said unto you." (John 14:26; Matt. 28:20.)

3. "He shall guide you into all truth"; *i. e.*, into all truth yet to be revealed in establishing the kingdom. (John 16:13.)

4. "He shall not speak of Himself, but whatsoever He shall hear, that shall He speak." "He shall glorify Me, for He shall receive of Mine and shall show it unto you."

5. "He will show you things to come." (John 16:13-14.)

6. "Under the most trying circumstances," "Take no thought," said the Master, "how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." "Settle it, therefore, in your hearts not to medi-

tate beforehand what ye shall answer; for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." The reason is given: "For it is not ye that speak, but the Spirit of your Father which speaketh in you." "Neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him." (Matt. 11:27.) "I came forth from the Father." (Jno. 16:28.) "The Father which sent Me, He gave Me a commandment what I should say. . . . I speak therefore even as the Father said unto Me." (Jno. 12:49-50.) "As the Father sent Me, even so I send you." "He that receiveth you receiveth Me, and He that receiveth Me receiveth Him that sent Me." (Matt. 11:40.) "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me." (Luke 10:16.)

But this Comforter should not come till Jesus had gone to the Father, till He should be glorified. Proof: John 16:7; 14:16; 15:26; 8:37-39. "If I go not away, the Comforter will not come unto you." "I will pray the Father, and He shall give you another Comforter"—"Whom the world cannot receive"—"Whom I will send from the Father." The coming of the Holy Spirit would be proof of Christ's presence with the Father, of His glorification, of His coronation, of His Lordship. (1 Cor. 12:3.)

The necessity for such a Comforter and guide is seen in the following facts: His disciples had forgotten many things He had said unto them; many things remembered by them were not as yet understood by them; they could not yet preach unto every creature, because they were not

yet empowered to speak the languages of earth; they had not at this time a just conception of Christ's kingdom; and, finally, they needed courage and power to proclaim the gospel in the face of all opposition. *The gospel of the kingdom is no longer the popular theme of John the Baptist, "The kingdom of heaven is at hand." Neither is it the very popular theme of the twelve or of the seventy under the first commission to the lost sheep of the house of Israel, of "the kingdom at hand."* That was a very welcome message. The people were full of expectation concerning the near approach of the kingdom. But Jesus indicated that there would be a radical change of attitude toward the kingdom under the world-wide commission. That proclamation would seek to establish, among other things, the following facts:

1. That Jesus of Nazareth is the Christ, the Son of God.
2. That the chief priests and rulers, the people consenting, had killed the Christ as an impostor.
3. That the Christ had actually risen from the grave, demonstrating His Sonship and as certainly their guilt of murder.
4. That He had been made both Lord and Christ.
5. That He offered salvation to the Gentiles on precisely the same terms as to the Jews.
6. That He had broken down the middle wall of partition between Jew and Gentile; viz., the law of Moses as a scheme of salvation.

No man could preach a single fact here mentioned without arousing the bitterest opposition and persecution from the Jews; hence Jesus warned His disciples of this

persecution, and sought to fortify them in making this proclamation, which would eventually cost them their lives. (Matt. 10:27-32.)

No prophet of ancient times ever conceived of the glory of this kingdom. Proof: 1 Peter 1:10-12. The angels themselves desired to look into this salvation. John the Baptist caught but a faint glimpse of it. His conception had much of the earthly in it. And from what we have already stated, it is perfectly clear that the apostles, who frequently disputed about who of them should be the greatest in the kingdom, had no just conception of it. Their conception of the kingdom at first had no suffering Christ; no Christ in the tomb; no risen Christ; and certainly no exalted Christ as Lord in it. As Jesus was about to ascend, His apostles inquired, "Lord, wilt Thou at this time restore again the kingdom to Israel?" The old false notion of an earthly kingdom here once more comes boldly into view. The notion of earthly honors is beginning to appear, and the question, "Who is the greatest in the kingdom of heaven?" is once more up for settlement. How hard their false notion of the kingdom dies! But die it must, in order that the true notion may be born. Jesus answers: "It is not for you to know the times nor the seasons which the Father hath put in His own power. But ye shall receive power"—*i. e.*, to establish My kingdom—"after that the Holy Spirit is come upon you." And when He had spoken these things, He lifted up His hands and was blessing them; "and as they beheld He was taken up, and a bright cloud received Him out of their sight." (Acts 1:6-9; Luke 24:50-51.) *That was the end of their old dream: the material gives way for the spiritual.*

X.

LESSONS FROM THE ASCENSION.

A new conception of Christ and His kingdom was born into the world on that day. It came when Jesus ascended and the angels declared, "He is gone into heaven." The old false notion of an earthly kingdom, revived for a time by the resurrection, has died, never to live again. That new conception is here, and no man can account for its presence and hold upon man if he denies the fact here alleged. It was not in the possession of the ancient prophets. (1 Pet. 1:12.) It was not in the possession of Zacharias when he prophesied of the mission of John the Baptist. (Luke 1:67-80.) The salvation here contemplated belongs rather to time. It does not look beyond the grave. John the Baptist did not conceive of a spiritual kingdom looking beyond the grave. His conception evidently belonged to the present. His last question to Christ certainly indicates this much. (Matt. 11:2-6.) The conception of the apostles prior to this event may be read in their disputes concerning greatness in the kingdom; in their unbelief in His prediction of His death, and concerning His resurrection; and in their final question, "Wilt Thou at this time restore the kingdom to Israel?" (Acts 1:6.) Jesus is no longer an earthly ruler. (John 18:36.) No longer do the apostles dispute over worldly honors in an earthly kingdom! Every vestige of sorrow arising from thoughts of hopes blasted, disappears. (John 14:3.) Hope looks be-

yond the things of time and sense ; and visions of the heavenly mansions, and thoughts of "the eternal inheritance that is incorruptible and undefiled, and that fades not away, reserved in heaven" for the followers of Jesus, now fill their minds and hearts with inexpressible joy. *The power of an endless life* has taken hold of them. Jesus would come again to take them home. Marvelous events are just ahead. But enough has been disclosed to them by that scene near Bethany (Luke 24:51) to give birth to higher hopes and nobler longings, resulting in a grand prayer-meeting, ending with

THE COMING OF THE POWER FROM ON HIGH.

IV.

FULFILLED PROPHECY.

PART III.—THE REIGN OF CHRIST.

We are now ready to trace the beginning of Christ's rule on earth. (Isa. 53:12.) The fact of *His Lordship* must be established. This fact could be known only by evidence from the eternal world. That evidence must be clear, tangible, and conclusive—*must reach consciousness itself*. The evidence is recorded in Acts 2. It is found in the "sound from heaven *as of* a rushing mighty wind," which sound filled all the house where the apostles were sitting; in the cloven tongues *like as of* fire sitting upon the heads of the apostles; in the speaking by the apostles so as to be understood in the native tongues of Jews born in at least seventeen different countries; and in the explanation of the chief speaker as to the source of the wonderful power by which they spoke. This evidence was corroborated by many signs and wonders and miracles wrought by the apostles in the name of Christ.

A wonderful scene is before the people! Twelve men "with tongues like as of fire upon their heads" were addressing devout Jews from every nation under heaven (2:9-11), so that each auditor heard them in his own tongue, wherein he was born! (2:8.) *The fact was evident*. As each interrogated the other in the common language and realized what was being done, the wonder grew.

The question was upon every lip, "How hear we every man in our own tongue, *wherein we were born?*" (Acts 2:8-12; 1 Cor. 14:21-22; Isa. 28:11-12.)

Let us now reason together concerning the certainty of this event, and concerning its necessity in order to Christ's rule over men.

The coming of the Spirit is a fact of prophecy. (Joel 2:28-32.) That some One should *ascend* on high and receive gifts for men is also a fact of prophecy. (Psa. 68:18; Eph. 4:7.) The Holy Spirit was not given during the personal ministry of Christ or before. (John 7:39; 16:7.) The Spirit, when He came, should convince the world of Christ's righteousness: because that coming would be proof that Christ had gone to the Father (John 16:10). But the Father would receive only righteous ones into His presence. The resurrection demonstrated His Sonship (Rom. 1:3): for an impostor could not raise himself, and God would not raise an imposter. But Jesus claimed to be the Son of God. And finally the coming of the Spirit would demonstrate Jesus to be *Lord* as well as the Christ. (Acts 2:32-36; John 16:14; 1 Cor. 12:3.)

Some One should die, be buried, should prolong His days, and become a great ruler in the earth. (Isa. 53.) But that a dead man should establish and maintain such rule over millions of the wisest and the purest and the noblest of earth would be the miracle of all ages! Now that Jesus of Nazareth *did, after His death, and upon His love manifested in His death, establish* and does now maintain such rule, is a fact of history, of observation, and of consciousness. The skeptic may rise and explain.

Jesus began His rule as *Lord*, and not merely as a teacher of ethics. His rule over men could not begin before the fact of His Lordship was established among men. One fact will make this evident. Fifty days before, the Jews had crucified Him as a Sabbath-breaker and a blasphemer. These murderers would not accept His moral teachings, many of which diametrically opposed their own, without overwhelming proof of His authority. It is evident that nothing less than evidence from the throne of the universe could effectually authenticate the essential fact in the proof; and hence Paul says, "No man can say that Jesus is Lord but by the Holy Spirit." This is, beyond doubt, the import of this passage. But that we are right in making the proof of His Lordship the basis of His rule, the necessary antecedent of His rule over men, may be tested by every individual. *No man who denies that fact will submit to all the obligations imposed upon him by the Master.* Besides, this is *the* fact which Peter established at the close of his famous address on the first Pentecost after the crucifixion, and which called forth the question, "Men and brethren, what shall we do?" It is *the* fact that every tongue shall confess; viz., "Jesus Christ is Lord," to the glory of God the Father." (Philippians 2:5-11.)

The Pentecostans must have been absolutely certain of some momentous fact not within the power of man to do, and which finds its explanation exclusively and adequately in the fact of Christ's Lordship, before they would acknowledge His rightful authority over them. The presence of a divine power was established beyond a doubt in "the

sound from heaven," and in "the tongues like as of fire"; but especially in the speaking of the apostles so that devout Jews from all the surrounding nations each heard them in his own tongue, wherein he was born. We read of the devout Jews dwelling at Jerusalem from every nation under heaven, that "all were amazed and were in doubt, saying one to another, What meaneth this?" But "others," not knowing the languages spoken, and hence not knowing directly the fact of their being spoken, "mocking said, These men are full of new wine." Some modern writers, by taking lessons from these original fun-makers, have resolved the gift of tongues into a sort of spiritual drunkenness—"ecstatic exclamations of emotion." Peter's explanation of this wonderful phenomenon of consciousness completes the proof of the Lordship of Jesus. This proof accounts for the beginning of Christ's rule over three thousand who but fifty days previous said, "His blood be upon us and our children." *The Church of Jesus Christ did not take its origin in ethics. Its foundation rests upon the facts of His death for our sins according to the Scriptures; of His burial and resurrection according to the Scriptures; of His ascension and coronation according to the Scriptures; of His Lordship as evidenced by the baptism in the Holy Spirit.* This latter fact, through the gift of tongues, addressed itself to the very consciousness of every competent auditor on that occasion. It addressed eye-witnesses and ear-witnesses. It did this so as to remove every reasonable doubt as to the Lordship of Jesus from the minds of the jury.

Some who profess to know what God can and can not do

tell us that such an event is "impossible"; and professing to know the mind of the Lord, declare that such an event is very "improbable"; and upon these verities of rationalism they tell us the alleged event is necessarily "false." We have touched upon this doctrine of impossibility in the preceding pages. We have also shown, we think, that such an event, in the light of Nature's teachings, and of the types and shadows of the ancient religion, and of the prophecies of the Old Testament, and of the clearer predictions by Christ himself, and *in the light of the necessity for such proof, is very probable. But if this event did not take place, then* the skeptic is brought face to face with another fact which *no sane man dare dispute*, and which is far more marvelous; viz., *that a dead man has become the greatest ruler of earth!* If weak thy faith, why choose the harder side?

II.

PETER'S ARGUMENT IN THE CASE.

It is a difficult matter to get a jury to convict one of having willfully, maliciously, and premeditatedly and with malice aforethought murdered his fellow-man; but the evidence must be unusually clear and conclusive to cause a jury to convict of murder in the first degree when they themselves are the accused. It was just such a jury to whom Peter made his first great speech. The legal profession ought to be interested in that address. Not one of them, we presume, ever made a plea under such circumstances. This speech is found in Acts 2.

The jury stood in the presence of an inexplicable mystery, as already stated. In their amazement they inquire, "What meaneth this?" Peter arose with the eleven and began his memorable address: "Ye men of Judea and all ye that dwell at Jerusalem, hearken unto my words." "This is that which was spoken by the prophet Joel" (2: 28-32), the closing words of which read, "Whosoever shall call upon the name of the Lord shall be saved."

I. THE ACCUSATION.

1. Jesus of Nazareth was a man approved of God among you.

2. That approval was manifest to you by miracles and wonders and signs which God did by Him in the midst of you.

3. This fact ye yourselves also know to be true.

4. Now this Jesus was delivered, not by superior force and cunning, as ye supposed, but by the determinate counsel and foreknowledge of God." (Psa. 41:9-10.)

5. Him ye have taken, and with wicked hands ye have crucified and slain.

II. CHRIST'S VINDICATION.

6. "But God hath raised Him up: because it was not possible that He should be held in the grave." Not possible, because during His life He showed His power over death. Not possible, because He voluntarily died for man with avowed purpose of rising from the dead. Not possible, because David declared that the Christ should rise. (Psa. 16:8-11.) David did not refer to himself: "For he is both dead and buried, and his sepulcher is with us unto this day." "But David was a prophet; and, knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, He would raise up the Christ to sit on His throne, *he*, foreseeing this, *spake of the resurrection of the Christ*, that *His soul* was *not left in Hades*, neither did His flesh see corruption." The Christ, then, should rise.

7. But *this same Jesus* whom ye crucified *hath God raised up*: of which fact we all are witnesses." The reader will note the number of witnesses; the attendant phenomena, especially the gift of tongues; and their direct accusation and testimony in the face of danger. He will then be prepared for the next allegation.

8. "Therefore being exalted to the right hand of God

and having received of the Father the promise of the Holy Spirit"—*i. e.*, the gifts for men (Psa. 68:18), "He hath," according to His promise unto us (John 16), "shed forth this which ye now see and hear."

III. CHRIST AS LORD.

Some One should ascend on high and receive gifts for men. But this cannot refer to David: "for David is not ascended into the heavens." Furthermore David himself said "The Lord said unto my Lord, Sit Thou on my right hand until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified both Lord and Christ."

In substance: Ye murdered the Christ: but God hath raised Him up. Ye crucified Him as a blasphemer: but God hath received Him to Himself. Ye said, "We have no king but Cæsar": but God says, "Rule Thou in the midst of Thine enemies"—"until I make Thy foes Thy footstool." By this time the jury reached their decision: "God hath made that same Jesus whom *we* crucified both Lord and Christ."

Pierced to their hearts for what they had done and in view of a judgment, they cried out, "Men and brethren, what shall we do?"

Jesus had given the keys of the kingdom to Peter (Matt. 16:16-19), and had further declared that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." (Luke 24:46-47.) We, then, have the right man preaching; we have him at the place of the beginning; we have him en-

dued with power from on high; and have him answering a very important question—the question, “Men and brethren, what shall we do?” This is the way the chosen apostle used the keys:

“Repent and be baptized,” the *what*

“Every one of you,” the *who*

“In the name of Jesus Christ,” the *authority*

“For the remission of sins,” the *blessing*

“And ye shall receive the gift of the Holy Spirit,”

. the *seal of salvation*:

“For the promise” of salvation (Joel 2:32) “is unto you and to your children,” the *Jews*,

“And to all that are afar off,” the *Gentiles*

“*Even as many as the Lord our God shall call.*”

“Whosoever shall call on the name of the Lord.” (Joel 2:32.)

“Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers.” (Acts 2:38-47; Matt. 28-20.) The early Christians believed in Jesus as Lord: submitted unto His authority: assembled for worship and continued in the apostles’ doctrine—the second part of the great commission. The notion that “I can live as good a Christian out of the Church as in it,” has neither reason, experience, nor Christ to sanction it; for, if universally adopted, it would destroy the Church of Christ from the earth.

III.

TEN ARGUMENTS ON THE PRESENCE OF A
DIVINE POWER.

I. Such acceptance of Jesus as Lord and Christ by His murderers is very strong proof of His claims to be the Savior of the soul as well as of the body. In making that confession, they publicly admit their own guilt of murder and publicly proclaim that their rulers had rejected and crucified the Christ, the Son of God, who is now the risen and exalted Lord and Prince of Life.

The apostles not only *affirmed*, but *confirmed* the fact of Christ's Lordship. They spoke by a divine power and made their hearers realize that they thus spoke: so that the evidence reached the consciousness of the hearers. Such evidence and kindred evidence was daily afforded until the fact of Christ's Lordship was established in the minds of "multitudes of priests who became obedient to the faith." (Acts 6:7.) It was further confirmed till miraculous proof could add no new weight to the evidence adduced. (Luke 19:31.)

In the various epistles the apostles make the claim to have formerly spoken by a divine power to the believers addressed; and hence the forgery of these epistles would have been impossible of success. The churches were established many years before a single line of the New Testament was penned. The epistles were written to believers in Christ, to be publicly read in the presence of unbeliev-

ers also. These epistles assume, as known and received by the churches, all the cardinal facts of the gospel. The Gospels record in part only the facts and the evidence on which the apostles and primitive Christians based their faith in Christ. But these facts and this evidence the writers pen in order that their readers might believe that Jesus is the Christ. (John 20:30-31.) Their own faith, however, rested upon the oral testimony of Jesus and His miracles wrought by Him in person in their presence, or through His apostles. The faith of the apostolic converts to Christ rested upon: (1) personal experience and observation of Christ's miracles; and (2) upon the oral testimony of the apostles as confirmed by the "demonstration of the Spirit and of power." (1 Cor. 2:4-5.) "The same works that I do," said Jesus, "bear witness of me." The Church can never pass this proof: "Lo, I am with you alway, even to the end of the world."

This great salvation "*at the first* began to be spoken by the Lord." "It was confirmed unto us," says the writer, "by them that heard Him." Both the writer and the readers had witnessed this confirmation. (Heb. 2:1-4.) In making this confirmation, "God bore them witness both with signs and wonders and divers miracles, and gifts of the Holy Spirit." "Of this salvation," says another writer, "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto *you*"—believers in Christ. "They searched [their own prophecies to know] what time and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the *sufferings* of Christ and the

glory that should follow.” (See Isa. 53:11.) The mystery was too profound for them to fathom. “Yet,” says the writer, “unto them the vision was revealed,” but not in the light of experience (Matt. 13:17), “so that they could not minister unto themselves, but unto *us* they *did* minister, *the things which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven.*” So profound was this mystery, says the writer, that even “the angels desired to look into it.” (1 Pet. 1:10-12.)

This same writer, as he was nearing the close of his life, says that he would endeavor that Christians, after his decease, should have the ground of their salvation always in remembrance. (2 Pet. 1:15.) We find that purpose executed in Mark’s Gospel, written at the dictation of Peter. Already unbelievers were beginning to call the gospel cunningly devised fables. How appropriate, then, that the last letter from this great apostle should contain these assuring words: “We have not followed cunningly devised fables *when we made known unto you* the power and coming of the Lord Jesus Christ, but *were eye-witnesses* of His majesty. For He received from the Father honor and glory when there came such a voice to Him from the excellent glory, This is my beloved Son, in Whom I am well pleased. And this voice, which came from from heaven, we heard when we were with Him in the holy mount.” (2 Pet. 1:16-18.)

II. A few days later this divine power enabled Peter to heal a notable cripple at the Beautiful Gate of the Temple. This man was lame from birth, and was carried

daily by friends to this gate to ask alms of those who entered. But he was doing more. He was getting ready an audience for the apostles of Christ. Every adult in Jerusalem, every little boy and girl in the Holy City, must have known of his sad condition. Myriads of worshipers in Palestine, who came up from all parts to worship, had seen and known him.

One day, as Peter and John went up to the Temple, the cripple asked alms of them. Peter replied, "Look on us." The man gave heed, expecting to receive alms. But Peter said, "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus Christ of Nazareth, rise up and walk." "He, leaping up, stood and walked, and entered with them into the Temple, walking and leaping and praising God." And all the people greatly wondered at what was done.

Peter answers this wondering gaze, saying, "Ye men of Israel, why marvel yet at this, or why look ye so earnestly on us, as though by our own power and holiness we have made this man to walk?" The real cause for marvel lay not in the healing, but in *the presence of the divine power* from on high. He now relates this power to Jesus of Nazareth, as follows:

1. "God hath glorified His Son Jesus, Whom ye delivered up and denied.

2. "Ye denied Him in the presence of Pilate, when he was determined to let Him go.

3. "Ye desired a murderer to be granted unto you and killed the Prince of Life, Whom God hath raised up; whereof we are witnesses.

4. "And in His name, through faith in His name, this man hath this perfect soundness in the presence of you all." (Acts 3.)

Five thousand more believed in Jesus. But the sermon is brought to an abrupt close by the arrest of the apostles "*because they preached through Jesus the resurrection of the dead.*"

On the morrow they were brought into the presence of the elders and scribes and the high priest and many others of note. They were asked, "By what power or by what name have ye done this?" Peter replied, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole." "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them that they had been with Jesus. And beholding the man that was healed standing with them, they could say nothing against it." (Acts 4.) What a change had come over that little band since the night of the betrayal! A council is now held. The question was, "*What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all that dwell at Jerusalem; and we cannot deny it.*" That cripple was faithfully performing his part as a preacher of the gospel. And Jesus was redeeming His pledge: "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." (Luke 21:15.)

Where, now, was Caiaphas's doctrine of expediency? What is to be come of the argument begotten of large money? One man had been put to death to save their place and nation, and twelve more had come in His stead! And no command or threat or punishment of men could dissuade them from preaching the Gospel of the risen Christ. And that august body "could find no way by which to punish them for contempt of court because of the people; for all men glorified God for that which was done." *A divine power was evidently reaching down. "We cannot deny it,"* was the verdict of that council.

III. A few days later this same power enabled Peter to detect and expose the hypocrisy of Ananias and Sapphira, on account of which they were both struck dead. *The Spirit of God cannot be deceived.* As a result of this, "great fear came upon all the Church and upon as many as heard these things. And by the hands of the apostles many signs and wonders were wrought among the people." The faith of the people in the presence of a divine power with Peter moved them to bring forth their sick into the streets, that even the shadow of Peter might fall upon some of them. There was no treatment given. Peter's method was very simple. "In the name of Jesus Christ of Nazareth, rise up and walk!" and the work was done. (Acts 5.)

IV. We read again: "Then came a multitude out of the cities round about unto Jerusalem, bringing sick folks and them that were possessed with unclean spirits; and they were healed every one." (Acts 5.)

Every new healing was a new proof that the rulers were

guilty of murdering the Son of God, and that Jesus was reigning in the hearts of His followers. The common people saw the import of these miracles: and the facts alleged were of such character and so related to the rulers that they were compelled to take action. In this particular the miracles wrought by Christ and His apostles have no parallel. The record stands: "A notable miracle hath been done by them. It is manifest to all that dwell in Jerusalem, and we cannot deny it." In this case we read, *Healed every one.*

V. "Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many that were lame were healed. And there was great joy in that city." (Acts 8.)

VI. Peter became a missionary. "As he passed through all quarters, he came down also to the saints which dwelt at Lydda. And finding a man named Æneas, which had kept his bed eight years and was sick of the palsy, Peter said unto him, Æneas, Jesus Christ maketh thee whole. Arise and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him and turned unto the Lord." (Acts 9.) This healing was the basis for belief in Jesus as the author of salvation in the highest and noblest sense of the term.

VII. Joppa sees, hears, and believes in the Lord. A certain woman, Tabitha, or Dorcas, lived there. "She was full of good works and almsdeeds which she did." But

death came. Peter was called, and "all the widows stood by him weeping and showing the coats Dorcas made while she was with them." These tokens of love and humanity seemed to say, "Call her back to life." Peter put all the mourners forth. He kneeled down and prayed. He then called, "Tabitha, arise!" She opened her eyes; when she saw Peter, she sat up. He gave her his hand, lifted her up, and having called the saints and widows, he presented her alive. And it was known throughout all Joppa, and many turned unto the Lord. (Acts 9.) *Again the fact of physical healing through Christ becomes the basis for belief in Him as the Savior from sin.*

VIII. We next notice some "special miracles by the hand of Paul." He who once "made havoc of the Church" "now preaches the faith that he had so ardently labored to destroy." He began at the headquarters of the enemy's camp. "For two years he disputed daily in the school of one Tyrannus." The result was that "all they who dwelt in Asia Minor heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul; so that from his body were brought handkerchiefs or aprons unto the sick, and the diseases departed from them and evil spirits went out of them." (Acts 19.)

IX. "*Whom the world cannot receive.*" "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure thee by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew and chief of the priests, who did so. And the spirit answered

and said, Jesus I know and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them and overcame them and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came and confessed and showed their deeds. Many of them also which used curious arts brought their books and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed." One can scarcely read this bit of history without smiling. See those vagabond Jews, exorcists, eager to find out a new method of casting out demons; hear them debate; listen to their decision--the power is in one called Jesus. Mark their reasoning: "Paul can cast them out in His name, and *why not we?*" This sounds very much like some modern teaching. Their charm is carefully worded; the test is made; but the unexpected happened: for the closing scene woke up all Ephesus. The evil spirits held their ground, and the seven sons of Sceva fled out of that house naked and wounded. What a fine commentary on the Lord's saying: "No man shall do a miracle in My name that can lightly speak evil of Me." (Mark 9:39; John 14:17; Acts 19:13-20; 2 Cor. 10:4-5.)

X. *The Lord Jesus vs. the gods of heathenism.* The proclamation of the Lordship of Jesus not only alleged against the rulers of the Jews the guilt of murdering the Christ, but it opposed and sought to overthrow every form

of idolatry and to uproot every pagan institution with which it came into contact. Hear Demetrius, the silver-smith at Ephesus, reason on this subject: "Sirs, ye know that by this craft we have our wealth. Moreover ye *see* and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying they be no gods which are made with hands; so that not only this our craft is in danger to be set at naught, but also that the temple of the goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth." What a fine example of organizing a spiritual mob! What a splendid specimen of oratory! Demetrius' purse had been touched a "teeny-wee bit," and the bottom was in danger of falling out. His craftsmen were in similar danger. That was a small affair, however, but then their religious interests were imperiled. Not only theirs, but that of all Ephesus—all Asia and the world. What was to be done? Yell for Diana, of course. Zeal for Diana "created no small stir." But the uproar must be quieted: so the Jews called out Alexander *to make their defense*—to show that the Jews were not the cause of the tumult. "But when they perceived that he was a Jew, all with one voice for about the space of two hours cried out, 'Great is Diana of the Ephesians!'" At length the town clerk comes forward to quiet the tumult; and we may safely say, no orator ever excelled him. He meets fear for Diana with perfect calmness, and doubt with full assurance: (1) "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great

goddess Diana, and of the image which fell down from Jupiter?" Everybody knew, of course. "Seeing, then, that these things cannot be spoken against, ye ought to be quiet and to do nothing rashly." *No danger for Diana!* (2) "As for these men ye have brought hither, they are neither robbers of churches nor yet blasphemers of your goddess": *they are innocent of the charges.* (3) "Wherefore if Demetrius and his craftsmen have a matter against any man, there are courts, and there are lawyers to plead for them." (4) "But if *ye* would inquire anything concerning *other* matters, it shall be determined in a lawful assembly." And, finally, "We are in danger to be called in question for this day's uproar." *And yet*, after all, *Diana was* in real danger.

The forecast of Demetrius is verified in history. Wherever the gospel has gone, heathen temples have crumbled into ruins, and with these have departed the false gods and all the disgusting and cruel practices of false religions. And wherever this gospel has not come, gods many and lords many are yet to be found; the rites and ceremonies of false religions, as cruel, disgusting, and debasing as those of ancient Greece, Ephesus, and Rome, fill their votaries with ignorance and vice, superstition, and death. "*The gospel is the power of God unto salvation unto every one that believeth.*" (Rom. 1:16,)

IV.

THE WORLD-WIDE KINGDOM: CHRIST'S CONCEPTION UNIQUE.

The Jewish conception of the Messianic kingdom was fundamentally false. (See pp. 78-81.) Their conception of it as an earthly kingdom having an earthly king, reigning at Jerusalem; at whose capital all male worshipers must assemble three times a year; and that flesh and not spirit, Abrahamic blood and not Abrahamic faith, *that fleshly descent from Abraham* and not a spiritual relationship to him, *entitled to citizenship*,—excluded from their minds the real nature of that kingdom. (Jno. 4:20-24; Luke 17:20; Jno. 19:36-37.)

Again: Their conception, that fleshly descent from Abraham entitles to citizenship, excluded from their minds the conception of the world-wide extent of that kingdom: for plainly all nations were not descended from Abraham. The effort to fasten circumcision upon the Gentiles (Acts 15), as the basis of extension, is plainly an after-thought impossible of execution and utterly inconsistent with the original provision: "All born in thy house or purchased with thy money" marks the limit. The Jews were incapable of conceiving an efficient basis for citizenship. They had no principle susceptible of world-wide application. (See John 4:20-24.)

Again; They not only misconceived the nature of the

kingdom and the spiritual basis of citizenship, but they utterly failed to grasp the foundation fact; viz., the Lordship of the Messiah. (1 Pet. 2:6-8; Isa. 28:16; Micah 4:2; Acts 2:36; Matt. 22:41-45; Matt. 16:16-18.)

Again: The method of laying that foundation-stone was unknown and unknowable to the Jews and even His apostles prior to His death and resurrection. "The Christ abideth forever: and how sayest Thou, the Son of Man must be lifted up?" (John 12:34; Matt. 16:22; Mark 9:10; Luke 24:21; 1 Cor. 1:17-25; Luke 24:46; Rom. 1:4.)

Again: The method and means of building individuals into that spiritual temple as living stones, into that kingdom "as fellow-citizens," were unknown and unknowable to the Jews and His apostles prior to the first Pentecost after His resurrection. (Luke 24:13-28, 36-53; Acts 2 and 10; Rom. 1:16.) "Preach the gospel." "It cometh not with observation."

Christ's conception is unique: it is that of a world-wide kingdom established and maintained by a world-wide Ruler through that Ruler's being a world-wide Savior. He would build His kingdom upon the rock of His Sonship (Matt. 16:16-18); and though tried by the test which has overthrown all other kingdoms, that rock would stand in all its glory: "The gates of Hades shall not prevail against it." Then it would be known that He is the Son of God (Rom. 1:4), and able to save to the uttermost all who will come to God by Him. By parable and direct teaching, He utters principles as eternal as the throne of the universe and discloses the steps in the growth of His kingdom from

its incipency to its final consummation. He forecast it all with perfect precision.

Human nature is essentially the same in all ages and in all climes. A world-wide Savior must meet the deepest needs of the human soul. Man is conscious of guilt. He fears punishment and longs for approval. His soul cries out for an abiding peace and longs for everlasting life. Nothing short of an assurance of pardon, an abiding peace, and a well-grounded hope of immortality, will satisfy the soul. 'This fountain of perpetual youth, this well of water within springing up unto everlasting life, must be supplied or human life is a failure. But how these needs could be met God alone knew; and hence He alone could reveal. (Matt. 11:27; 1 Cor. 1:21.) Socrates felt the need of a Divine Teacher, and said: "We must await the Teacher from God." "In due time He came and taught as one having authority." "Never man spake like this man." We have already shown what lay back of that tone of authority as well as the authority of the message. We may deny His account of Himself, but we can not explain Him without admitting His claims. A divine life, a divine spirit, a divine compassion, a divine love, a divine sacrifice speak, through the Man of Galilee, a divine message to the whole world. "I am the way, the truth, and the life: and no man cometh unto the Father but by Me." We accept Him implicitly: and the sense of guilt rolls away. We follow Him: and an abiding peace which the world can neither give nor take away fills the soul. We listen to His voice from yonder world: and the veil of the future is rent in twain, the darkness of the tomb gives

way to trailing clouds of glory, and the gate of immortality stands ajar. Skeptics may cavil, but these facts remain. They are not for the Christian alone: for we read, "If any man willeth to do His will, he shall know of the doctrine." And again: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." We accept Him, we obey Him, and thus we come to know. But we close this paragraph with a query: If "the wisest, the purest, the noblest, and kingliest of the sons of men" cannot point out the way, who will lead our race back to God?

Jesus died on the cross. A dead man cannot establish and maintain a kingdom. But the kingdom of Christ is here. It could not begin before Christ became king. That fact could be known only by a proclamation from the eternal throne. (1 Cor. 12:3.) This came through the power from on high. (Acts 2.) The evidence addressed the eye, the ear and the consciousness of the hearers. It reached the experience of those who accepted the Christ. It was evidenced to others through "signs and wonders and divers miracles and gifts of the Holy Spirit," until further miraculous proof would add no new weight to their testimony. (Luke 16:31.) Now these proofs were given prior to the record several years; and those to whom the epistles were written are said directly or by implication to have witnessed them; so that the epistles could not have been forged. (Heb. 2:1-4.)

V.

WHEN AND BY WHOM WRITTEN?

Christianity is expressly declared by its Author to be a world-wide religion: "In all the world" (Matt. 26:13), "among all nations" (Luke 24:47), "to every creature" (Mark 16:15). His death was accomplished "to save their place and nation." This was Caiaphas' doctrine of expediency. (John 11:50.) But Jesus said, "And I, if I be lifted up from the earth, will draw all men unto Me." (Jno. 12:32.) Everthing conspired to make *His death the most public event in all history*. Roman soldiers arrested Him: the Sanhedrin condemned Him: a Roman governor thrice adjudged Him innocent, and then sentenced Him to death. And Roman officials executed Him in the presence of a vast multitude: for it was during the Passover, when hundreds of thousands had assembled for worship; and hence we read, "A great company of people followed Him" to the place of crucifixion. The true Paschal Lamb was being offered: but those worshipers breathed no prayer as they were wont to do on that memorable occasion. One alone was heard to say, "Father, forgive them: for they know not what they do."

Nor needed they, as the High Priest of our profession sprinkled the blood before the altar, to listen, with breathless anxiety, to hear the tinkling of bells, in order to know that the atonement for the sins of the whole world was being accepted: for *God was writing the answer in large*

letters in the darkening of the sun, and in the rending of the rocks, and in "the veil of the temple rent in twain from top to bottom." Above His head, His accusation was written in Latin and Greek and Hebrew, "Jesus of Nazareth, the King of the Jews." At the foot of the cross sat Roman soldiers parting His garments, and for His seamless coat casting lots. (John 19:23-24.) A thief on His right hand made a dying request, "Lord, remember me when Thou comest into Thy kingdom"; and Jesus made answer, "Verily I say unto thee, To-day shalt thou be with Me in Paradise." The centurion exclaimed, "Truly this was the Son of God." A Roman soldier thrust a spear into His side to remove all doubt of His death: "They shall look on Him whom they have pierced." A little later, by turns, Roman soldiers paced to and fro to guard the Mighty Sleeper in the tomb. But early the third morn, those Roman guards saw an angel descend and roll away the stone and sat upon it: "and for fear of him we did quake and became as dead men," said they to the Sanhedrin. It required "large money" to still the voice of truth and induce them to say: "His disciples came by night and stole Him away while we slept." But the fact that His disciples "did eat and drink with Him after His resurrection"; gazed upon His familiar form and features; heard, time and again, that familiar voice and tone speaking to them concerning the kingdom of God; witnessed His ascent from their midst into the cloud of glory; and were conscious of the presence in them of a divine power in His name, a power attended with remarkable proofs addressed to the eye, the

ear, and the very consciousness of His murderers on the next Pentecost after His resurrection,—*all this* rendered deception on their part impossible.

Besides, this proclamation of the resurrection thus confirmed not only fastened on the rulers the sense of guilt for murdering the Christ, but it, at the same time, established His Sonship and His Lordship (Rom. 1:4; Acts 2:36; 1 Cor. 12:3), and hence also His authority as the sole teacher of God to man. The rulers perceived fully the weight of this proclamation, and said, "Ye intend to bring this man's blood upon us." Again we read: "They were grieved because they taught the people and preached through Jesus the resurrection from the dead." But this is not all: for the very foundation of Judaism and the false hopes of Israel were being swept away by the proclamation and confirmation of this fact. The real ground for the true hope of Israel, Paul taught, lay in their resurrection from the dead; and that "Jesus Christ had brought life *and* immortality to light through the gospel" of the risen Lord. His resurrection as the federal Head of the race establishes the fact of our resurrection: (1) that man will live in a body beyond the grave; and (2) His resurrection "in an immortal body" as the firstfruits establishes the fact that His followers will be raised with "*immortal bodies*": for *immortality is never predicated of the soul or spirit*. Spirits are nowhere said to die—cease to exist. (Acts 26:6.)

"The power of an endless life," grounded upon the fact of the spirit being clothed with an immortal body, was taking hold on the people and turning them away

from their former false hopes of an earthly kingdom to that of a spiritual and world-wide reign of Christ as their Messiah; which hope would be consummated in "the inheritance that is incorruptible and undefiled, and that fades not away, reserved in heaven for all the faithful." Do not overlook the fact that the hope of "immortality" is grounded on the fact of Christ's resurrection "in an immortal body." In a word, the rulers saw in the progress of this new religion: (1) their own guilt of murder; (2) their loss of power over the people; and (3) the downfall of their religion: and *hence they sought to annihilate the new religion from the face of the earth*. But this was impossible: for "a multitude of the priests had already become obedient to the faith." The fires of persecution only widened and strengthened their faith; and, besides, in trying to crush out the new religion, its chief persecutor was converted and began his life-long effort to build up that faith which formerly he had so ardently sought to destroy. So public and so clearly attested were the foundation facts that Peter was able to preach to a Roman centurion and his household: (1) "*That word ye know* which was published throughout all Judea; (2) how God anointed Jesus of Nazareth [at His baptism]; (3) Who went about doing good; (4) Whom they slew and hanged on a tree; (5) Whom God raised up the third day and showed Him openly [not by the dim light of a lamp]; (6) even to us who did eat and drink with Him *after* He rose from the dead." And again: In that memorable defense before Agrippa, Paul could say, "I am not mad, most noble Festus; but speak forth the words of truth

and soberness. For the *king knoweth of these things*, before whom I also speak freely: for I am persuaded that none of these things are hidden from Him: *for this thing was not done in a corner.*" (Acts 26:26.) But this gospel soon overstepped the bounds of Judaism and entered upon its world-wide conquest: it came into contact with paganism with all its false gods. We have already cited the stir among the worshipers of Diana. Nor would that conflict be a bloodless one: the Church was destined to be baptized in suffering, as had been its Leader. Ten bitter persecutions awaited it before there came the shout of victory: "They overcame by the blood of the Lamb; and by the word of their testimony; and they loved not their lives unto the death." "We do not war after the flesh," said another; "for our weapons are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, . . . and *bringing into captivity every thought, to the obedience of Christ.*" (2 Cor. 10: 3-5.)

But the Church had also *cunning, designing, and crafty foes within*, who sought preëminence along new lines: they sought to fasten upon the Gentile converts the rite of circumcision and the necessity for keeping the law of Moses (Acts 15; Gal. 2:4, 3:22-29; 4:10-11); and succeeded in getting some of the church of Galatia "to observe days" (sabbaths), "and months" (new moons), "and times" (the feasts), "and years" (the annual gatherings). Under these circumstances, the churches demanded the clearest evidence in favor of the cardinal facts of the gospel, and the best possible safeguards against deception.

No second-hand evidence would meet the needs of the new converts: and had not those needs been met, the Church must have gone down: for persecutions and sufferings were so bitter and so severe as to have swept the new faith from its moorings, had not the evidence been thoroughly reliable and conclusive. These were times that tested the constructive powers of the new religion.

We have had our Washington, our Hamilton, our Morris, our Jefferson, our Adams, our Franklin, our Greene, our Gates, and a host of helpers, who were eminent leaders in the Revolution, and in the framing of our Constitution, in securing its adoption, and putting it into operation. *These were all well known—not a “great unknown” among them.* So, too, in the Church of Christ, in that formative and constructive period we had “our apostles, our prophets, our evangelists, our pastors and teachers” (Eph. 4:11-13), and a host of helpers bringing aid to our leaders and carrying back from them letters to the churches. At times this demanded much secrecy: hence we had our pass-words, our mode of greeting, our letters of introduction; so that in time all our principal leaders were well known to the churches personally or by reputation. *We, too, had no “great unknowns.”* Some were so well known to the first converts that their productions needed no signature: their familiar form and features and voice and speech and arguments were transferred to their letters, and their personal allusions to the past made deception impossible. However, notes may have accompanied some of these documents. Could not Timothy and Titus and Philemon know that familiar hand, and of

whom they were receiving instruction? Could not the "elect lady" know from whom she received that small note, containing a caution against receiving deceivers, and closing with a greeting from her "elect sister"? (John 2.) And is it possible that the writer from the lonely Isle of Patmos, banished "for the word of God and for the testimony of Jesus Christ," was unknown to those for whom he wrote? Listen again to the "prisoner of the Lord," "the ambassador in bonds," calling for his "cloak left at Troas" (needed, no doubt, in that dark prison) and "for the parchments," as he gives a final assurance in those words that will sound down through the ages: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love 'His appearing.'" (2 Tim. 4:6-8.) Could Timothy be mistaken? Could Philemon be deceived, when Onesimus brought back that masterly note? Nay, verily. Could Gaius be mistaken when "the brethren from him" brought back a note from "the elder"?

We get a little insight into a *tone of authority* in that reference to "Diotrephes who loved to have the preëminence." (John 3:9-10.) "I will remember his deeds," said the apostle, "if I come." But Jude, "the brother of James," gave all diligence to write unto the Church at large "of the common salvation" for Jew and Greek. The needs of the Church demanded an exhortation from an

original witness to the effect that "they should contend earnestly for the faith which was, once for all, delivered unto the saints." He warns against certain men that had crept into the Church unawares—"ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ." "The apostles of our Lord Jesus Christ *told you* that there should be such mockers." (17-18.) Could they have been deceived as to the writer?

I. The foundation facts were put into permanent form by witnesses of the first class. This fact the Church certainly did know, for it was of primary importance: and hence we have the four gospels written to prove that "*Jesus is the Christ, the Son of God,*" and that life comes through His name. (John 20:30-31.)

II. The proclamation of the fundamental facts and the establishing of the new religion *are given* by a companion of the apostle to the Gentiles; who heard him preach, and who conversed with him and with the original twelve,—*in order to make known* unto the most excellent Theophilus *the certainty* of those things wherein he had been instructed. (See Luke 1:1-4; Acts 1:1; Acts 20:5-6, 13-15.) Note the pronoun "we" to the close of Acts.

III. The epistles contain instructions concerning how Christians should live, warnings against false teachers, the reasons for the new faith, and the necessity of holding out faithful to the end. They either assert or assume that the persons addressed had heard the foundation facts proclaimed orally by competent witnesses, and that the

gospel so preached had been confirmed by signs and wonders and miracles in their very midst. (Heb. 2:1-4.) If we will remember the close relationship between an original proclaimer of the gospel and his converts; between a minister and his own son in the gospel; the necessary correspondence between them and the intimate friendship that would grow out of such relationship during times of persecution arising from the common cause; and, in addition, will exercise a little sober sense derived from our own experiences in detecting the familiar hand, the address, the allusions to the past, the references to persons known to us and the writers, and the forms of expression as peculiar as the features of the writers themselves—the impossibility of forgery of the New Testament books will, we think, appear very evident.

IV. But the last book is the gospel of victory. Banished to the lonely Isle of Patmos, away from his brethren in Christ and the churches he had loved and ministered to so long, his eyes directed to the dim outlines of scenes he loved so well, and his thoughts resting upon the future prospects of the gospel and upon the foundations of his own hope through Christ,—“*the writer was in the spirit on the Lord’s day.*” Just what he needed most was granted him; and just what those churches and all others need would be given. *A vision of the glorified Christ* is given, and letters are indited by the Redeemer and written by John to be carried by the angels of the seven churches. These ministers, while he was not permitted to visit the churches, would carry his messages to them. The language seems to say, “Get them ready, John, for the mes-

sengers are coming to carry them back.” The letters are written. They commend, reprove, and hold out the star of hope, to all the faithful, of some day being with Him in glory. It seems a long road to glory, perhaps because man has traveled far away. This is true of the individual, and it would also be true of the Church. Bitter persecutions awaited it: but as the book of the future unfolded, John hears the shouts of victory, till at last he sees the new heavens and the new earth where the troubled sea of humanity should be no more: but where, in “immortal bodies,” “all tears should be wiped from the eyes of the saints: and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away.” (Rev. 21:22.) Those messengers knew who wrote that book.

The triumph of the gospel over Judaism and paganism and the enemies within, in so short a time, may well be styled *the miracle of conquest*. But if we assume with some critics that “We don’t know who wrote the New Testament,” and conclude with them that no one else knows, not even the early Christians knew,—then the miracle of conquest is increased a thousand-fold: for on that supposition “*some great unknowns*” assumed a set of facts, enlisted a corps of proclaimers, deceived all their hearers, wrote letters and books in defense of their assumptions, and turned the world upside down.

But the above line of reasoning, while establishing the fact that the original proclaimers of the gospel wrote the New Testament, also fixes with reasonable certainty *the dates* of those books: *certainly all within the first century,*

There is, however, a shorter and perhaps clearer method of fixing the dates; viz., that which makes the downfall of Jerusalem the key-note. That event and the consequent downfall of their religion in 70 A. D. forever set aside the Jewish claim to the permanency of the Law of Moses; and at the same time furnished the most decisive proof that the Christ had come. (Gen. 49:10; Deut. 18:15-18; Mal. 3:1.)

From this event the priority of the dates of the Gospels and Acts can be fixed to a moral certainty. The prediction of the overthrow of Jerusalem had been made by Christ and was a matter of common knowledge. (John 4:21; Matt. 24:2; Mark 13:2; Luke 21:6.) The death of Stephen grew out of his uttering what the Jews considered blasphemous words against Moses and the Temple. (Acts 6:13-15.)

Paul was arrested on the charge of "teaching all men everywhere against the people, and the law, and this holy place: and further brought Greeks also into the Temple and hath polluted this holy place." (Acts 21:28.) His history is minutely traced from that arrest till he arrives at Rome, "a prisoner of the Lord," not later than A. D. 61, as may be known from the date of Festus' rule. Acts leaves him teaching in his own hired house. Now had Paul been beheaded prior to the date of Acts, it is passing strange that no mention is made of the last scene of his life.

But had Jerusalem fallen prior to the date of Acts, it is still more unaccountable that no mention is made of that event in support of the claims of Christianity against

the permanency of the Jewish religion: for the transitory nature of Judaism is seen in that downfall. Besides, the historian of the new faith could not fail to point out the fulfillment of the predictions of its Founder and those of its chief leaders, one of whom was on trial for his life, *in defense of their claims*. Would an accurate historian omit such an important event as the downfall of the chosen nation? And would a very able counsel omit the strongest argument in the case? The foundation of a conclusive argument against the permanency of the Jewish religion is laid by the Founder of Christianity, but not a single writer of the New Testament ever completes the argument by citing the essential fact in the case. They everywhere allude to the Temple and its worship as an existing institution at the time of their writing. The argument in Romans, Galatians, and the Hebrew letters assumes---indeed, alleges, that the Temple was standing and the Jewish worship an existing fact at the time of writing. Paul argues: (1) The common guilt of Jew and Greek; (2) the common need of salvation; (3) the common Savior for both Jew and Gentile; (4) the common sacrifice for all; (5) the common salvation through faith, and not works of law; (6) the common standing before God in the gospel; and (7) the common hope for Jew and Gentile. The references to "the collection for the poor saints at Jerusalem"; to "the prisoner of the Lord" from the Roman prison; to the opposition of Judaizing teachers; and to persons then living, both in and out of the Church,—makes forgery impossible and fixes the dates before the downfall of Jerusalem. We submit the following for a Bible reading:

The Roman letter was written prior to Paul's visit to Rome. (Rom. 1:13.) He alleges that he wrought many signs and wonders by the Holy Spirit to cause the Gentiles to believe. (Rom. 15:15-20.) Had this allegation been false, his letter would never have gained credence.

The Corinthian epistles could not have been forged. The testimony of Christ was confirmed in the church at Corinth. (1 Cor. 1:5-6; 2:1-13; 9:1-2; 12:1-10; 15:1-8; 16:12; 17-18. 2 Cor. 1:19; 3:1-16; 7:6-8; 11:1-5; 12:12.) Eye-witnesses of the resurrection were living when this epistle was written. (1 Cor. 15:6.)

The Galatian epistle could not have been forged. (1:6-9, 23; 3:1-5; 4:13-14.)

The Ephesian epistle could not have been forged. (1:13; 3:1-9; 4:11-16, 30; 6:19-22.)

The Philippian epistle could not have been forged. (1:3-6, 12-14; 2:25-29; 4:5, 15-18.)

The Colossian epistle could not have been forged. (4:7-10, 12-17.)

The Thessalonian epistles could not have been forged. (1 Thess. 1:4-10; 2:1-2; 3:1-7; 5:27. 2 Thess. 2:1-17. Compare 1 Thess. 4:13-18.)

The epistles to Timothy, to Titus, to Philemon bear upon their face the evidence of genuineness and the impossibility of forgery.

Christ left no record. All our knowledge of Him comes through His apostles; and hence no man can believe in Christ and deny the record they gave of Him. And no man can believe that record, or any considerable portion of it, if he discards the miracles there recorded. The

teaching is founded largely upon miracles. The miracle and teaching must stand or fall together. Christ's miracles laid the foundation of His recognized authority and our belief in Him as the Savior from our sins. Does He feed the thousands in the desert? He is the bread of life. Does He speak the word of forgiveness? He then heals the paralytic by the word of His power. Does He claim to be the light of the world? He then restores sight to the blind from birth. Does He claim to be the resurrection and the life? He calls the dead back to their friends. Do we wish evidence of His world-wide authority? We have it in the transfiguration, where representatives from every state of man were present to witness His glory and to hear the Father command, "Hear ye Him." That voice reaches the underworld. (John 5:25-29.)

But His authority, as we have seen, rests, in its last analysis, upon the fact of His Lordship; for this fact alone gives weight to all His promises and all His threats, and without which they must be void of meaning. To speak of Him as the wisest of teachers, the noblest and kingliest of men, and yet—mistaken! and this, too, in the light of what He has done and is now doing for man, is to confess one's self lacking in sober sense or common honesty.

VI.

A CHAPTER ON THE RESURRECTION.

It will be conceded by all :

1. That an impostor could not raise himself, and that God would not raise an impostor.

2. That if Jesus rose, He was not an impostor, but what He claimed to be; viz., the Son of God (Rom. 1:4) and Lord (Matt. 22:43-45).

3. But if Jesus is the Son of God, He has all authority and must be obeyed upon the penalty of condemnation. (Mark 16.)

DIRECT TESTIMONY.

This is found in 1 Cor. 15:1-8. It is conceded by all critics of note that this epistle was written by Paul, the apostle to the Gentiles. The direct claim of Pauline authorship is made (1:1): that the writer "had baptized some of the church at Corinth" (1:14); that he "had planted them" (3:16); that "they were the seal of his apostleship" (9:1); that more than two hundred and fifty eye-witnesses of the fact of Christ's resurrection were living at the time of his writing (15:8); and finally, that it was written before the fall of Jerusalem: for the writer was collecting aid for the poor saints at Jerusalem (16:1-4). "He had conversed with Peter, and James," the Lord's brother (Gal. 1:18-19), and no doubt with many others who saw Jesus after His resurrection. Besides, his own

vision of Christ (15:8), and the great moral and spiritual change wrought in himself, and his life-long labors in the face of manifold perils and sufferings in preaching that gospel which before his conversion he so persistently sought to obliterate from the face of the earth, gives additional weight to the above. (Acts 9; 22; 26; Rom. 8:35-39; 2 Cor. 4:16-18; 6:4-10; 11:23-33.) He stands firm, and writes as one who knows what he affirms to be true: "Moreover, brethren, I now declare unto you the same gospel which I preached unto you; the same gospel which you then received as true; the same gospel in which you now stand; that gospel by which you shall be saved—if *you keep in memory what I preached unto you*—unless, perchance, it be false and you have believed in vain."

His gospel had a few foundation facts overlooked and even ignored by some modern seers and dreamers: "I delivered unto you *first* of all (1) that Christ *died for our sins* according to the Scriptures; (2) that He *was buried*" according to the Scriptures; (3) "and that He *rose* again the third day according to the Scriptures." (Isa. 53; Psa. 16:10.)

He proceeds to give the direct proof: He was seen (1) of Cephas (Luke 24:34); (2) then of "the twelve"—that is the apostolic band—*of ten* on the first day of the week, the same day on which He arose (Jno. 20:19-23); and a week later *of the eleven* (Jno. 20:26-29); (3) after that, of above five hundred brethren at once (Matt. 28:16-17); (4) after that, of James, and Paul had conversed with him; (5) then of all the apostles at the ascension (Luke 24:50-53); and (6) "last of all, *of me also* as one

born out of due time" (15:1-8). *Upon these facts*, supported by prophecy and by the testimony of eye-witnesses, all the early churches were established. Nothing short of absolute certainty could have induced the early proclaimers of the gospel to have promulgated such facts in the face of dangers and death itself; and hence Paul gives us

THE INDIRECT PROOF.

I. LET US SUPPOSE THAT JESUS DID NOT RISE.

On this supposition the following conclusions must necessarily follow:

1. That the apostles of Christ were false witnesses of God: for they testified that God raised Jesus from the dead. (1 Cor. 15.)
2. That believers in Christ are yet in their sins: since Christ is among the dead.
3. That all the dead in Christ have perished—*i. e.*, the gates of hades have prevailed.
4. That the faith of the Christian is vain: the heavenly mansions become but dreams.
5. That the apostles of Christ were of all men the most miserable: for they were, on this supposition, not only the greatest of liars and deceivers, but they lost their standing in society, gained a life of persecution and suffering, and finally suffered death for promulgating a cardinal falsehood! (Acts 4:2, 28-33; Acts 26.)

To this reasoning of Paul we add another item:

6. That a dead man has performed the miracle of the ages in establishing and maintaining His kingdom without a shadow of proof for the cardinal fact! Liars and

deceivers (for they must have known, *if Jesus did not rise*, that they were falsifying and deceiving) have given to the world the best code of morals extant! And that code of morals and ethics is made to rest upon the cardinal falsehood of the resurrection!!

II. BUT LET US SUPPOSE THAT JESUS DID RISE.

On this supposition the following conclusions necessarily follow:

1. That the apostles of Christ were not false witnesses of God.
2. That Christians are not yet in their sins.
3. That the dead in Christ have not perished.
4. That the Christian's faith in Christ and immortality and eternal life is not vain.
5. That the apostles of Christ were not of all men most miserable, but were the most highly honored and will be eternally happy.
6. And, finally, the founding and the maintaining and the increase of His kingdom rest upon the incontestable facts of His resurrection and of His inauguration as King upon the throne of the universe.

No men ever gave better evidence of sincerity than did the apostles of Jesus Christ in proclaiming the resurrection and *the authority of Christ*. In doing so, they publicly arraigned the rulers of murdering the Christ; so that after a life of continual sacrifice and suffering they sealed their testimony with their blood. No better summary of the method of conquest is to be found than that given in Rev. 12:11: "*They overcame him by the blood of the Lamb*

(shed by the Sanhedrin) *and by the word of their testimony* (to the fact of His resurrection, His ascension, His coronation, and His presence in His apostles and the Church), *and they loved not their lives unto the death.*" (See p. 121.) They not only testified under oath before the Sanhedrin, but they confirmed their testimony by miracles, and their sincerity by their blood. If there be any sanctity in an oath, surely we have it here. Their cross-examination of sufferings (2 Cor. 11:23-33; 6:4-10; Acts 26) was so severe as to have broken down all direct testimony had it been false. But the facts of Christ's death, of His burial, of His resurrection, of His ascension, of His coronation, *as evidenced by the presence of a divine power in His name*, were such as to render deception on their part impossible. Their sincerity cannot be doubted; and hence it follows that the resurrection of Jesus is an established fact, or all history is incredible. (Read Isa. 53:10-12.)

Paul next calls special attention to the *character of Christ's resurrection*: "He became the firstfruits of them that slept." All others raised by prophets and by Christ came forth mortals: the change of immortality did not pass upon them. But of Jesus it is written, and that, too, in clear view of the ascension and of His glory from the other world, "Death hath no more dominion over Him." We read that "Abraham is dead and the prophets are dead" (John 8:53); that "David had not yet ascended into heaven" (Acts 2:29); and that righteous Abel was dead, but his faith was speaking when Paul wrote to the Hebrews (11:4). Moses was certainly yet under the dominion of

death when he appeared on the holy mount: for "Christ is the firstfruits." The notion that we rise as we die, and at death ascend to heaven, is as baseless as a dream.

He advances another step: Christ is not only the firstfruits, but *He is the federal Head of a spiritual race*: for we read, "By man," the first Adam, "came death"; and "by man," the last Adam, the Lord from heaven, "came also the resurrection of the dead." Jesus says, "All that are in the graves shall hear His voice and shall come forth."

There are orders in the resurrection: for we read, "Every man in his own order." "*Christ the firstfruits*" is the *first order*. "Afterward, they that are Christ's at His coming." "The dead in Christ shall rise *first*" (1 Thess. 4: 13-18), after which event, the saints, then living and who have never tasted death, shall be changed in a moment into immortal beings and be caught up together to meet the Lord in the air. *This is the second order*. Evidently there will be a *third order*; for we read: "All the dead shall come forth: they that have done evil unto the resurrection of damnation." "God now commands all men everywhere to repent: because He has appointed a day in the which He will judge the world in righteousness by that man whom He has ordained: of which fact He has given assurance unto all men in that He has raised Him from the dead." (Acts 17:30-31.) "We must all appear."

But it is urged, Since God is no respecter of persons, *if there be a future life, very likely all will have an even start*. Very likely that untutored souls will become Newtons! That those who have lived and labored

all their lives only to overthrow the religion of Jesus Christ will be honored with the chief seats in glory! And that moral lepers, whose vile speech and actions have poisoned the most sacred fountains of life and filled the earth with corruption and death, will occupy the same plane with the purest saint of earth! What transforming powers await man in death! And this is boasted reason! And yet it is every whit as sensible and far less dangerous than that held by some modern seers who claim every power and every gift ever exercised by a Moses or a Daniel, Jesus, a Peter or a Paul. No respecter of persons, say they. "Why not speak to me?" The skeptic replies: "He would, but as He does not, He never spoke to anyone." "*In every nation*, he that feareth Him and worketh righteousness is accepted of Him." Salvation belongs to the Gentile as well as the Jew (Acts 10:34-35) is all that sober sense can get out of that passage.

But some had inquired, "*How are the dead raised up?*" This is the old Sadducean puzzle in a new dress. Before reading Paul's answer, listen to the Master in Luke 20: 27-38. He there shows that His querists were in error: (1) because they did not know the Scriptures; and (2) because they did not know the power of God. Their notion was, that death ends all, that the spirit dies with the body. The Master taught as follows: "Hundreds of years after the deaths of Abraham, of Isaac, and of Jacob, God said to Moses at the burning bush: 'I am the God of Abraham, the God of Isaac, and the God of Jacob.' Now God is not a God of the dead—*i. e.*, nonentities, but of the living: for *all* live unto Him. Those old patriarchs," says the Savior,

“though dead to man and to this world, were living unto Him.” So teach the Scriptures. As the Teacher from God and who knew, therefore, the state of man in the spirit world and in the resurrection state, He goes farther and plainly declares that marriage will not exist there: because the basis for such institutions—viz., flesh and its passions—will be wanting; and as the result of their not being mortal “they die no more”: “for they are equal unto the angels: and are the children of God, being the children of *the* resurrection,” evidently the second order mentioned by Paul.

Paul argues from Nature the power of God to raise the dead: (1) That power, says he, is manifest in the growth of the plant from the seed. The seed dies, yet the plant comes forth; and “to each seed God gives its own body.” (2) that power is manifest in the infinite diversity of animal forms from beginnings very similar, or, as some teach, identical. That Being who can cause to spring from the same soil, the same source, such endless variety of plant and animal life, can raise the dead. If one inquires concerning himself, Whence came my body? How many bodies have I had? How have they been gathered up from invisible particles borne from every nook and corner of this earth?—he will see the fool, though pretended scientist, back of the query, How are the dead raised up? (3) Paul next draws an argument from the immensity of the heavens and the number and vastness of the heavenly bodies. That Being who framed and upholds all these surely can raise the dead. But just here one suggests that man is so insignificant that God would take no account of him. And almost

in the same breath he exalts man above God, and gravely assures us that "God is the noblest work of man"! What astute reasoners and what master mechanics they be!

"*With what body do they come?*" He advances by way of contrast: there are *celestial* bodies as well as *terrestrial* bodies; and the glory of the former excels by far that of the latter. Celestial bodies differ in glory. The glory of the sun differs from that of the moon: the glory of the moon differs from that of the stars: and star differs from star in glory. So also does the resurrection body differ from the animal body. The one is sown—in *corruption*; the other is raised—in *incorruption*. The one is sown—in dishonor; the other is raised—in glory. That pristine glory of Adam in innocence, that glory that shone from the face of Moses on the mount, and that excellent glory that beamed from Christ's person on the Mount of Transfiguration, belongs to redeemed man. The one is sown in weakness; the other is raised in power. The one is sown an animal body; the other is raised a spiritual body. He proceeds:

There is an animal body and there is a spiritual body. Adam the first possessed the former and the last Adam, *after His resurrection*, the latter. The order is, first the animal and afterward the spiritual. The first comes from the earth and is earthy; the second is from above and is heavenly. So are *we*, as related to Adam the first and to Adam the second. As we have borne the image of the earthy, the federal head of the animal man, we shall also bear the image of the heavenly—the federal head of the spiritual man. "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like

Him; for we shall see Him as He is." (1 John 3:2.) "Flesh and blood cannot inherit the kingdom of God." A *change* "in a moment, in the twinkling of an eye," of this corruptible to an incorruptible, of this mortal to an immortal body *passes upon man*, and the undying spirit of man is safely sheltered in "its house not made with hands *eternal* in the heavens." Such glory and honor and immortality brings the redeemed spirit into eternal life. And when "these vile bodies shall become fashioned like unto His glorious body," death shall be swallowed up in victory. Death will then have lost its sting and the grave its power; and the redeemed will sing, "Thanks be to God, Who giveth us the victory through Jesus Christ our Lord." This is the Christian's vision, wholly born of revelation. It is a necessity to spiritual happiness and perfection, and is therefore not only possible and probable, but certain to be.

VII.

JESUS THE SAVIOR OF THE SOUL.

We base His claims to be the Savior of man upon the following premises:

1. Supernatural facts addressed to the five senses in support of this higher claim. (Matt. 9:1-8; Luke 4:16-21; John 9:5; Acts 4:16.)
2. That such facts were addressed to a host of enemies as well as friends, and in the open sunlight of heaven.
3. That monumental and commemorative institutions expressive of His authority were instituted at or near the time of the facts which they are intended to perpetuate; as baptism, the Lord's supper, and the Lord's day. None of these could have been perpetuated if the facts of the death, the burial, the resurrection, and the Lordship of Christ had not been fully established: they would have lacked both significance and authority.
4. Upon the fact of the perpetuity of these monuments among believers till the facts commemorated became matters of general credence, and afterwards of genuine record by eye-witnesses and ear-witnesses. (Luke 1:1-4; John 20:30-31; 1 John 1:1-4; 1 Pet. 1:12-21; Heb. 2:1-4.)
5. That such record has come down to us unchanged as to essentials. (See pp. 149-163.)
6. Upon the evidence of experience in a new conception of God, a new love, a new life, *a new hope* in men and

women saved from their sins,—the ever-living, abiding, present, and unimpeachable witnesses to the reign of Christ in the heart. “And every man that hath this hope in him purifieth himself even as He is pure.” (1 John 3:1-3.)

7. And, finally, the evidence afforded by these facts anciently to the observation of believers, and in our day, especially by the above proof, as seen in the regenerated lives of true Christians, and in the Christian home, and in the Christian community, and in the Christianized state or nation. Jesus speaks in the living present: “The same works that I do bear witness of Me.” The evidence of His rule must be seen in the living present. “I am with you alway, even unto the end of the world”; and again, “A tree is known by its fruits.” The reign of the flesh has its commentary before us in its *institutions of vice, not one of which is manned and supported by Christians*. The reign of the Spirit through Christ is manifest in its institutions and their influence upon the individual life, the family life, and in the moral atmosphere they generate. Many moral and upright men and women, born of Christian parents, nurtured in Christian homes, and breathing the pure atmosphere of the gospel, seemingly ignore these influences and claim to be the products of Nature and Reason. Some learned men have, in our presence, criticised severely their early training, and when asked, “Are you better than your parents?” have answered, “No.” How true that “*knowledge puffeth up, but love buildeth up*.” Remove from the human heart that queenly grace of “love for one another as He loved us.” and how soon the very soul of beauty in poetry and art, in literature and Nature would fade away!

Harmony with Him is the very soul of beauty as well as the source of health, peace, and happiness. The skeptic is noted for remaining within the sphere of that influence, for well he knows that there is no security to life or property outside that influence.

VIII.

THAT SO-CALLED MOST INFAMOUS PASSAGE.

“He that believeth not shall be condemned.” (Mark 16.) The skeptic regards this as the most infamous passage in the Bible. Why he should so conclude we cannot understand. If the Bible came from God, we might expect to find in it just such a statement, since *it is but the wording of law as seen in Nature*. Besides, the skeptic virtually admits it as seen in the fact referred to. (VII.) If disbelievers in Christ could here and now be left to themselves, we venture the statement that no other argument would be needed to convince even the skeptic of the truth of the passage. They will have a long time in the coming world to test its accuracy. It might be well for them to *test it here and now in some remote colony of genuine skeptics where they have no God, no Christ, no Bible, no Church, no Gospel, no Sunday-school, no religious literature,—where pure, unadulterated skepticism is the sole law of the land!* Will some agnostic philosophers test the merits of their system and state the actual results for the benefit of his fellow-men? Until such test is made, we shall be compelled to doubt their sincerity. And until such test shall result in better men and women and better society and government than belief in Christ has produced, we shall be logically compelled to accept the passage as true. But we should like to state a few “conditions,” and not “theories,” in making the test: *First*, select some spot where human

reason and natural religion have erected their temples to Dagon, Baal, and Diana, and where "sons and daughters are offered as burnt sacrifices," and where vice and indecency reign supreme. *Second*, where conditions exist like those described in the first chapter to the church at Rome, or in modern life where greed for gold and *imperious passion hold sway*. *Third*, adopt as your mottoes the following: "I don't say there is no God, but I don't believe there is." "I think too much of my word to say I know there is a God: I never saw Him." "Death is an eternal sleep." "Death ends all." "When I die, that's the last of me: I expect to sleep forever." "We don't know anything about the future; nobody ever came back to tell us." "If there be a future life, very likely we'll all start even." And, *finally, for a constitution* for your reformation, adopt the following: "No member of this society shall ever prefer a charge against any brother or sister for gambling, drunkenness, immorality, fornication, or adultery." Launch out your ship of state into this turbulent sea of sinful humanity and let the Church behold the movement of the waters. But if you have no life-boat, don't sneer at, but rather cheer those who have, for poor humanity is dying.

But we give a contrast between the belief in the "uncertain riches" and that in the "true riches." "Do you see that hole in the hill?" "Yes, sir," we replied. "Well, I have my horses, my cattle, my sheep, my hogs, my chickens, my ducks, my gardens, and twenty years' wages in that hole." "Yes; and what did you get out?" "*Dirt!*" "And still at it?" "Yes, sir. I am working for another grub-stake." "Oh, you inconsistent set! You risk your all on

a bare probability, a possibility, and even upon the very ghost of a chance: for only one hole in some thirty thousand becomes a mine. But when we present to you the mine of salvation where every "laborer" is abundantly paid in "earnest" money *now*, and give you the clearest evidence for abundant riches beyond,—you shake your heads and say, 'I don't know!' "

Again: "Oh, you preachers! Your time is coming. You won't get to ride on railroads free. You don't pay your taxes, you thieves and robbers. The jails and penitentiaries are full of you!" This violent and unexpected eruption called forth an immediate reply: "Old man, your speech and your face plainly declare to what camp you belong. Walk up this street and inquire, Who runs these gambling dens, these houses of ill-fame, and these haunts of iniquity? They are *your* brethren, sir, and not a preacher nor a Christian among them. And *you know it*, sir. Good-day." He was nearing seventy-five years of age. About seventy-five yards distant, we entered an humble home and found another old man, with a book in hand. "You are reading the Bible?" He stretched forth his hand: "Brother, I would not exchange my hope of heaven for all this world. *This* has been my lamp. I love the old Book: but I love my Savior best of all." What a contrast between that rage of despair a few moments since and this smile of hope that tells of peace and heaven! We related this incident to another whose frame was trembling with age, and inquired, "What do you suppose made the difference?" Quick as a flash came the answer: "The grace of God, sir—the grace of God. sir!"

But broad-minded liberalism must be heard. She was an ardent admirer of the late champion of agnosticism. In her estimation, he was the greatest and best man she had ever met. Her creed was as follows: "Oh, I think all religions are good in their place. I think just as much of one as another. Brahmanism, Buddhism, Judaism, and Christianity are all alike to me, and I help all alike. But I think more of a good *beefsteak* than any of them." Then I remembered the word of the Lord concerning such, "Whose God is their *belly* and whose glory is in their shame." (Phs. 3:19.)

But belief in Christ opposes science. We give "a strictly scientific view." We had sold to a blacksmith, and turned to another listener and said, "Can I not sell you a book, sir?" "You can sell to such as *they*: but *I* was taught to look at everything from a strictly scientific view. I am *nothing*: you are *nothing*: they are *nothing*: all you see is *nothing*. This earth, the sun, moon, stars, and all the heavenly bodies could be compressed into a space as small as a 'pin-head,' and then the atoms would not touch one another. I view everything from a strictly scientific standpoint." Well! we thought we were in Boston instead of Louisville. But being near the forge, we made answer: "Mister, you are the first nothing I ever heard talk. And the strange thing about it is, *that* nothing has another nothing in its mouth; and it is filled with another nothing; and *that nothing* lighted with another nothing. One big nothing at one end of a little nothing, and trying to draw some more nothing out of the other end of that little nothing. And, as the old adage has it, 'Out of nothing,

nothing comes.' But really, if you believe that 'strictly scientific view,' go out and bump your head against the shop and see if there is anything there. I don't understand your strictly scientific view." Somebody laughed and said, "Gus, you are in the jack-pot now"; and we left at the close of our first lesson from "the strictly scientific point of view."

One from dreamland: "The Bible stories were myths and legends." "Do you think the resurrection of Christ, with all its monuments, is a myth? Do you not expect to rise?" we inquired. "Oh, I don't think much about it. It doesn't concern me. I don't care much whether I do or not: it makes no difference. The flowers come forth every year to beautify the earth, and I sometimes think I may be like them." "A daisy," we thought, "perchance a bitter root, and maybe one of our favorite flowers, the mountain lily!"

But modern science, that has investigated every step in progress, from the "amoeba up to man," must be heard. By a figure of speech, these scientists are all from Missouri—they have to be shown. They are not at all credulous: in plain English, they do not swallow without first thoroughly chewing. Well, we recently scanned a book on evolution, and were not a little surprised to learn from the writer that "not one in ten authors upon the subject understands it." "Some one," we thought, "is mistaken."

Another author, in explaining the process of development through the survival of the fittest, represented the land animals as being, formerly, in a state of hostility to each other; and a like state of affairs existed in the sea.

She presented a vivid picture, beheld, no doubt, by a backward sweep of scientific vision, of the land animals chasing one another, the weaker ones being caught and devoured to develop, of its enemies, the best fitted to survive; while the stronger, by muscle developed in the contest, were enabled to escape from their pursuers to the mountains: and of another class, which, being hotly pursued, escaped to the sea for protection. In the sea a similar battle was going on, and some of its denizens were compelled to flee to the shallow waters, and at length forced to crawl out upon the land to save their lives.

Land animals became sea animals, and, through disuse and environment, gradually lost their legs and hair and took on flippers and scales; while some sea animals lost their scales and flippers and took on hair and legs. The whale was cited by a professor as being a noted example of this change, by the natural law of progress through slight, indefinite differentiations, evidence of which fact is seen, we were assured, in the remains of its former legs now involuted in the body! The tail, through necessity for having a propeller equal to the needs of the new environment, took on wonderful dimensions! Now, reader, if anyone asks, "Do you believe the fish story?" tell him, "*This* is the whale that swallowed Jonah."

Unbelief in Christ on the part of agnostics, as may be seen from the above, is not through lack of evidence in His favor, nor of their diminutive credulity, but rather because their eyes and ears, environed by the muddy waters of their system, are rapidly losing, through disuse, the power of spiritual discernment. Jesus analyzed this class of old:

“Men loved darkness rather than light because their deeds were evil.” (John 3:18-21.) But “if any man willeth to do His will, he shall know.” (7:17.) Ignore that test, and one can never know. “If ye believe not that I am He, ye shall die in your sins.”

We submit that the proof is *now* before us: *Disbelief in Christ is now running every institution of iniquity in this land: it now curses every man who ignores Him to the extent he disbelieves and disobeys Him: it is the cornerstone of anarchy in human as well as in divine government.* He condemned every iniquity and extolled and practiced every virtue; and Christians must be like Him. (Gal. 5:19-24; 1 Tim. 1:5.) This declaration is not arbitrary; it is the statement of the consequence growing out of the violation of a spiritual law as enduring as the throne of God. “Christ in you, the hope of glory,” can never be attained through disbelief; and to be without Him is to be without hope—condemned. And that is precisely where the disbeliever in Christ now stands—himself being judge. Read their mottoes above.

IX.

THE SOLE ISSUE OF THE GOSPEL.

“Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned.” (Mark 16:15-16; Matt. 28:18-20; Luke 24:46-47.)

Man's greatest need is to be believed in. Humanly speaking, God believes in man. We might argue this from the two greatest facts mentioned in the Bible; viz., that “God created man in His own image and after His own likeness” (Gen. 1); and secondly, that “God took upon Himself the form of man,” “became incarnate.” (John 1:14; Phs. 2:5-11.) “Made in the likeness of men.” “Found in fashion as a man.” Christ, knowing the possibility of the soul, though defiled by sin, to regain its original purity and its capacity for endless progression, preached His gospel to even publicans and sinners. And the fact is recorded that they went into the kingdom of God before the scribes and Pharisees. Gibbon says: “Many of the most eminent saints had been, before their baptism, the most abandoned of sinners.” Christ believed in man.

We may further observe that man's greatest blessings come through his belief in God. God has so ordered Nature and so constituted man that man must believe or perish. The passage cited presents the sole issue of the gospel to the world. The Holy Spirit should convince the

world of sin: "because they believe not on Me." "If ye believe not that I am He, ye shall die in your sins." (John 8:24.) "Christ is the power of God and the wisdom of God." (1 Cor. 1:12.) "He is made unto us wisdom, righteousness, sanctification, and redemption." (1 Cor. 1:30-31.)

We are glad to know that skeptics perceive the real issue. We want them to face it squarely. We have no apologies whatever to make for this so-called most infamous passage, but will proceed to state why we believe it to be true.

1. Because such disbeliever in Christ alleges that all the ancient prophets who prophesied of Christ and the glory to follow His sufferings, were falsifiers.

2. Because he alleges that the Holy Spirit of prophecy by which they spoke, falsified; and this is alleged, too, in the face of the fulfillment of prophecy as recorded in sacred and corroborated by profane history.

3. Because he alleges that the shepherds and the angels who sang at Christ's birth, the magi from the East, and John the Baptist, were all falsifiers.

4. Because he alleges that the apostles of Jesus Christ who testified to His death, His burial, and His resurrection, according to prophecy; who testified to His life with them after His death; and of His ascension from their presence; and who died as martyrs to the proclamation of these facts, were all falsifiers.

5. Because He alleges that God himself, in His testimony at Christ's baptism, at the transfiguration, at His death, and at His resurrection, falsified.

6. Because he alleges that the apostles of Christ who preached the gospel with the Holy Spirit sent down from heaven, so as to convince the murderers of Jesus of its truth and to make believers among all nations, were falsifiers.

7. Because he takes his stand with Judas, Caiaphas, Pontius Pilate, and all the mob who cried, "His blood be upon us and our children." Through his neglecting, ignoring, sneering at, opposing, and disbelieving His claims, he virtually says all these did right. On this ground of condemnation he takes his stand.

8. Because he is even more criminal than these, for he takes this stand in the light of the downfall of that nation because of their rejection of Christ (Deut. 18:15-18); in the light of nineteen centuries of Christ's rule over men; and in the face of living witnesses who have been and are saved from their sins through Christ. Of this latter fact observers can know to a moral certainty. No man, no nation, ever fell through belief in Christ. *No unbeliever in Christ overcomes the world.*

9. And finally: Because he ignores the only pure and holy ideal of life ever given to man. For if one disbelieves the gospel of Christ (1 Cor. 15:1-8), he will not love Him; and hence he will not confess Him (Matt. 10:32-33); and hence he will not obey Him; and hence can not become like Him; and hence he cannot come into His presence; for "Christ in you," says Paul, "is the hope of glory." "He that is not with Me is against Me," said Jesus. "Depart from Me. I never knew you," must be the righteous verdict. To become heirs with Him we must

come into His kingdom, under His yoke, and obedient to His will. This is not only gospel, but plain, sober sense, from which there can be no appeal. It will not avail to say, "I did not know." Nothing but criminal neglect can account for not knowing. "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, *how shall we escape if we neglect so great salvation?*" (Heb. 2:1-4.) But we are asked, "From what does he save man?" (Read Gal. 5:19-24.) But "I can't believe that Jesus was born of a virgin." The book of Nature teaches that two human beings began to be without being born of human parentage. No thinker will dispute this. If he denies the creation, and assumes man's descent from the lower animals, without a particle of evidence known to man, he faces a mystery just as great.

But there is one argument disbelievers overlook. It is builded on premises conceded by their ablest writers; viz., that "Jesus is the wisest and purest and noblest and kingliest of men." If so, He is a competent witness as to the period covered by His consciousness. But what did He say? "Before Abraham was, I am." "Before the world was." "I am from above: ye are from beneath." His claim is reasonable from the viewpoint of Nature, and the Bible, and the premises of skeptics themselves.

X.

SUPERNATURAL BEGINNINGS IN NATURE AND CHRISTIANITY.

Writers who oppose the doctrine of miracles resort to the tactics of the ancient Gauls against Cæsar: they tacitly *assume*, vehemently *assert*, and thus doubtfully *assure* themselves of the strength of their position—viz., that “Nature knows no miracle”; or, in other words, “Nature is constant in her operations”; and hence “Miracle is impossible.”

But we have already shown that the first pair of human beings is the product of *creation*, and not a *re-creation*; of *production*, and not a *re-production*: for the plain reason that any animal is older than its oldest. Again: Any plant and its seed began to be, since all vegetation subsists upon the mineral kingdom. But one or the other must have been first: so says Nature. But if either was first, then it began to be by *creation*, and not *re-creation*; by *production*, and not *re-production*. Nature teaches that all things visible began to be in miracle; or, if you please, in the supernatural.

But at this point all little children and a few grown-up ones inquire, Who made God? The *fact* of being can not be set aside by inquiring the *how* of being. The blade of grass *grows*, but no man knows the *how* of its growth. Again: The conditions of spiritual existence are absolutely unknown to human reason: and hence no man, in the

entire absence of data, has any logical grounds of inference that the law of reproduction holds in the spirit world. And for a much stronger reason we have no grounds whatever for assuming that the relation of succession exists in any supposed *divine* chain. But if we assume such relation does exist, we are still driven to the idea of a First Cause, the absolute and unconditioned.

The logical necessity for a First Cause and the statements of Holy Writ agree: "In the beginning God created the heavens and the earth." "No God besides Me." (Isa. 45:5.) "Every house is builded by some man, but He that built all things is God." Creation first, and the reign of law afterward. God created to govern. It is not reason to suppose that He so created that He could not guide, control, and even stop the movements of planets as easily as a man regulates his watch. A man's watch does not fly into atoms if he stops its movements for cause; neither would the great clock of the universe if God for cause should stay the sun and the moon in their courses. It is not for man to say what shall constitute a sufficient reason for such action on His part; but we may suppose, since the spiritual welfare of man is the highest necessity of our being, that God would not handicap Himself in the matter of proof so as to defeat His purpose in our creation. Miracle, or the supernatural attestation of authority, is a necessity in order to man's education into the likeness of God: and whatever is a necessity of the highest order makes possible and probable and certain all subordinate conditions. (1 Cor. 1:21.)

Now in proof that such evidence has been given, we cite

the reader (1) to the discussion of the foundation facts of the Jewish religion, pp. 50-70; (2) especially the challenge of the prophet of God to those of false gods: "Produce your strong witnesses and let them declare what shall come to pass, that we may know that ye are gods." This kind of evidence the God of Israel has given. He has not been slow to put Himself on record of coming events. (3) Every foundation fact of the Christian religion was clearly foretold hundreds of years before the events (p. 70). And one—viz., the miracle of the Incarnation—was foretold by at least three prophets (Micah 5:2; Isa. 7:14; Jer. 31:22.)

The generation of the heavens and the earth (Gen. 2:4) was accomplished by miracle: and is it a great surprise that the *regeneration* should begin with the higher order of the Incarnation? The first Adam was of the earth: the second Adam was the Lord from heaven. (1 Cor. 15:47.) No man can argue against the Incarnation on the ground, that it would involve a miracle (1) since we have shown that the first Adam came by miracle; and (2) because the necessity for such higher order of proof is apparent, He must become like us to teach us; and (3) because the Incarnation is a logical induction from the premises laid down by skeptics themselves: for they claim that "Jesus is the wisest, the purest, the noblest, and kingliest of earth." But if so, He surely told the truth concerning Himself. But He claimed to have "come from above," from the Father; and that He was "with the Father before the world was." Was He not competent to testify as to His consciousness with the Father? It will not help

them to deny that Jesus ever made such claims: for then such conception of Him on the part of His apostles is as great a miracle as the fact. Their conception of one God would oppose such a view of Christ; their notion of Him as an earthly king naturally would exclude such an idea; and the facts in the case show that their conception of Him followed and did not precede the proofs of the facts. They marveled at every new display of power: and on one occasion said among themselves, "What manner of man is this, that even the wind and the sea obey Him?" (Mark 5: 37-41.)

Now suppose a man appears at various places along the line of a principal railroad and claims to be the greatest engine-builder the world ever saw. The officials want some proof of his claims, and put him to the test. Having had several wrecks, the means of testing his claims are at hand. They select an engine that is completely paralyzed: it requires four live engines to get the paralytic into his presence. But no sooner does it arrive than he says, "Go," and the engine moves off in perfect harmony. Again: They have another so crippled that they can never get it into the shops for repairs: others less injured always get ahead. "Try your powers on that one," say the officials. The reply is, "Move: do your duty, and don't get crippled again." And the engine at once enters upon a career of usefulness. Again: They have another with the headlight gone, the lever worthless, the governor lacking, and it requires two live engines to keep it on the track. It is utterly helpless. Thousands have seen it, and some wonder why it was ever made, "Try your hand on that one." "This is a fine test

of one's powers," he replies." And by a "touch and one word of command," that helpless specimen becomes one of the best engines on the road.

The officials, strange to say, get angered at such displays of power: but more particularly because he did this work on one of their holidays. This fact indicated very plainly that he contemplated starting a new road. But they have one other engine "dead," admitted by all the officials of the old road to be beyond repair: no longer on the road, nor in the repair shops, but removed from sight as fit only for scrap-iron. This one will test his ability *to build* engines, not merely to repair them. But at a simple word of command this dead engine comes forth in perfect order, and does his bidding. The helpers all marvel at what is being done. Many machinists and boiler-makers, and some master mechanics, and a few officials admit his claims: but a majority of the officials, who were not present at the demonstrations of his power, advise to kill him and to destroy his last engine: because he did not belong to their road, and had not taken training at their shops, and besides, was leading all their employes astray. He told some of his friends that these would kill him, but that he would come forth in a few days just like he brought that dead engine to life, and would start a new road that would transact business in all the world. Well, they finally killed him; but their old road, with all its shops, shortly after went down just as their great manager had foretold centuries before, even pointing out the cause of its downfall—viz., the rejection of this great manager of the new road. (Deut. 18.) But perhaps the best argument in his

favor is that the contemplated new road, reaching out into all the kingdoms of earth, has been established under the management of this new leader and his twelve trained officials; and that, after twenty centuries of excellent service in the face of all opposition, is in perfect order, having for its motto, "Whosoever will may come."

The fact of Christ's rule over millions of the purest of earth cannot be disputed. That rule began by the proclamation of certain foundation facts and such confirmation of them as here cited. This every reader of the New Testament knows. But if those facts did not occur, then the miracle of all ages is before us for explanation—viz., the rule of a dead man. Any way the doubter may turn, he meets miracle: either that of the foundation or that of Christ's rule without a foundation. "If weak thy faith, why choose the harder side?" Deny His claims, and He is inexplicable. The Mississippi River cannot be accounted for on the theory of its being the product of a small shower on an April morn: nor can Jesus of Nazareth on the theory of His being a mere man.

XI.

LIFE BEYOND THE GRAVE.

The belief in a life beyond what we term death is universal. But whether that belief is grounded on an original revelation handed down by tradition; or is founded on dreams, in which we seem to live apart from the body; or on instinct and intuition, a God-written argument in our being; or is the result of successive revelations independent of Nature,—may be of interest to philosophers: but we prefer to teach that “the light that lighteth every man that cometh into the world” has, on this important theme, reached all, though in divers ways and with varying degrees of clearness and assurance. The vagueness of that belief, on the part of peoples not in possession of the Bible, in contrast with the brighter vision of the Christian; and the slight influence of that belief upon the character of the former in contrast with the marked influence of that belief upon the latter,—afford a splendid example of the insufficiency of reason and the necessity for revelation as a guide. The answer to the claims of any religion is the man it produces.

On this important theme science long delayed in making answer. At first she seemed to say, “Death ends all”; but of recent years her inductions, we are proud to note, very strongly corroborate the main fact in the statement of the Book. We must be brief and hasten to inquire, “Do we cease to live at death?”

If the position that *life precedes and builds up the outward organization* is well taken, then we may logically infer that we do not cease to live at death. And with this agrees the Bible. "The body without the spirit is dead." (Jas. 2:26.) The Bible nowhere hints that the spirit ceases to exist. It may die to man, and, so far as we know, to this world; but not to God: "*for all live unto Him.*" (Luke 20:38.)

Again: Man differs radically from all the lower animals in that he is an educable and educating being. He reads signs, symbols, and monuments expressive of the thoughts, the feelings, the emotions, and the heroic deeds of his ancestors. By this power he virtually lives in all the past and witnesses the onward march of progress. In *this* sense he may aptly be described as an omnibus in which all his "predecessors" ride. But he transmits to succeeding generations the stock of knowledge he has gained by his own hard labor. Possessed of this unique power of receiving and imparting knowledge, the sole condition of progress, he does not, we confidently affirm, "die as a beast." If this *seems* to conflict with the wise man's induction, it is because we have taken lessons from One who said, "A greater than Solomon is here." (Matt. 12:42.) On one occasion He spoke as follows: "Fear not them which kill the body, *but are not able to kill the soul.*" (Matt. 10:28.)

We here repeat an argument. The destruction of the four outward organs—viz., those of sight, sound, taste, and smell—does not destroy a single idea that has come into the mind through those organs. The breaking down of those wagons does not destroy a single fruit already garnered

in the mind. Now if the fifth wagon should break down, are we to suppose that all the fruits in the mind will be destroyed? From within outward we have, first, the *thinker*; second, the *material* about which we think being brought into the presence of the thinker by means of the wagons of the eye, the ear, the nerves of taste, of smell, and of feeling; and, lastly, the *thought*. Break down those wagons, and you do not destroy the unharvested grain; much less do you destroy the farmer. You do, however, cut off his power to harvest any more grain from those fields. He is dead to those fields, but not to his garnered treasures. But he still thinks. Of course we read, "That very day his thoughts perish," evidently his plans and purposes respecting operations *on this earth*; or, as the same writer puts it, "under the sun." All such thoughts perish, but not the thinker. "And neither has he any more a reward." . . . "Neither has he any more a portion *forever*—in anything—that is done—under the sun." His power to make his love, his hatred, his envy *felt* on this earth is gone; and the power of those left behind to make their love, their hate, their envy *felt* on him is gone. Hence he has no more a reward or portion in anything being done in this life. God said, "Move forward," and he can no more return than the mighty oak can become an acorn. Oh, the imperishable memories! We never forget, but may not at all times be able to recall. The history of drowning men is in point here. When all the outer senses are failing, in a moment all the past flashes before the inner man with perfect clearness. The witness of a perfect memory, for or against, as may be, can never be stilled at death

nor at the judgment. The matters of fact will not be in dispute before that tribunal.

Again: The power of the soul to know, independent of the outward organs, things unknowable and even contrary to the outward senses and the sober inductions of the mind in its waking moments, argues an existence for it independent of outward senses. Wives have seen their husbands fall in battle; children have beheld their fathers perish in the flames of burning buildings; owners have seen their residences swept away by cyclones, and in consequence saved themselves loss by promptly taking out a policy; law-suits have been prevented *by a vision at night*; friends have been present and witnessed at the time of their occurrence the most unexpected events; and thousands of similar things have all been made known *in visions or dreams*. Now if such information comes through human agency, then man can know independent of the outward senses; and man can make known independent of those organs. If the information comes through divine agency, then man is already in touch with another world.

Again: All the lower animals reach a state of perfection mentally and physically in this life. To each of them has been allotted a period of time sufficient for complete development—*i. e.*, to the limit of capacity. Man reaches a state of complete development as respects the body, but only *begins* his mental development when he falls in death. To him, also, as the highest intelligence of earth, we infer, will be allotted a period in which he may perfect himself to the limit of his capacity: *There must be a future for him*. But since he is capable of endless progres-

sion in knowledge, nothing short of endless being will satisfy the equation of the possibilities of the spirit of man.

Again: In all the realm of Nature, instinctive longings, in every instance, have been met with a satisfying portion. Instinct is never false to fact—it never deceives. It is God's prophecy that every *need* of His creatures has been provided for. The little squirrel untaught, save of God, stores up his winter's food. The birds, by that same prophetic instinct, seek a new home in a more congenial clime. So, too, there has been provision made to meet man's every need, whether of body or intellect, and certainly his spiritual longings as well. The universal and therefore instinctive longings of the soul in the solemn hour of death will find its answer in the life beyond the grave.

But just here we may note that the doctrine of the soul's taking up its abode in a plant, or in some lower animal, or even in another human body, is not a very noble conception, and never influenced the believer to nobler deeds in this life. The doctrine of the resurrection, if man is to be raised with a mortal body, is plainly not a fascinating one. The Sadducees, assuming this to be the fact in the event of a resurrection, put the absurdity of that doctrine in its strongest light by citing the case of the woman with seven husbands. (Luke 20:17-38.) In the light of such *misconceptions* of the future life, the question, "With what body do they come?" is full of significance. Not the *fact* of the resurrection, but the *character* of the resurrection body, is an important factor in determining its desirableness. On this question Nature teaches that "God gives to every seed its own body": so we may infer that man will

have a resurrection body as unlike all others as his present body differs from all life forms about him. The doctrine of transmigration finds no support from Nature. Nature also teaches that the body sown is not the body to be raised: "Thou sowest not that body that shall be": and hence the doctrine of the *re-incarnation* has no foundation in Nature.

But will all come forth alike? No. There will be orders. (See chapter 6.) But Christ's followers will have a body and it will not be a carnal one. What then? Revelation alone can declare. We have already given her voice on that important theme (chapter 6). It is glorious and powerful, incorruptible and immortal. It will not be a fleshly body, but a spiritual body. "No marriage nor marriage relationships will exist in the resurrection state": so teaches Jesus. (Luke 20.) "Flesh and blood cannot inherit the kingdom of God," says Paul. Peter speaks of it as being "incorruptible and undefiled and unfading." Again, we read from Paul: "It will be eternal in the heavens." That "He shall change our vile bodies and fashion them like unto His glorious body." And John tells us, "We shall be like Him."

But there is *another factor in the Christian's hope of immortality—viz., the seal of approval from our Leader and the Father.* We often hear people say, "I believe in doing right because it is right." "Virtue is its own reward." "I don't *need* an external standard to guide me." "Nature and my conscience are all I want." As an answer to this, we point to the fruits of that standard. (Rom. 1.) Behold a widow gazing into the face of a cat or a dog to

see if she can recognize the presence of her former husband! See women crawling in the dust a distance of hundreds of miles to a wooden god in order to obtain remission of sins! Behold that warrior of the natural standard type bringing home a number of infants strung on a stick as we do fish and for the same purpose! Come to our own land and witness the workings of conscience, according to the natural standard, in the reign of imperious passion, in the reign of acquired appetite, and in the reign of ambition, and then seriously inquire, "*Is that the best God has given to man?*" The hour of temptation comes to all. On the silent battle-fields of the heart are fought the greatest battles of earth: and victory there means victory everywhere. How much we need the guiding hand, the approving smile of our Great Counselor. *Life without Him* reminds us of an old game. Memory takes us back to the scenes of childhood, to the old school-house. We see the adversary and hear him call out, "What would you do if the black-man should come?" We hear the answer, "Break right through." He selects the little ones first and these become co-workers to catch others. One by one, our playmates fall before him. Some seemingly want to be caught; others resist but feebly; but a few noble ones hold out with all their powers. These fight many battles and are heartily applauded for their victories. But time and environment begin to tell on them, and, one by one, they go down, till a single champion must meet the combined forces. We witness that last battle with keen interest. Coat-sleeves are torn away; the garment stripped from the body; buttons give way, and suspenders are rent asunder: but our champion falls—just

before he reaches the coveted base. The black-man has caught all.

In the homes, mothers, already tired from necessary toil, listen to our explanations, mend our garments, caution against roughness, and even veto the game: but the game goes on. Why does it continue? Rather we should inquire, Why can no one conquer? We have heard some whom we supposed were invincible say, "The foe within is too strong." We have read the confession of those who thought they had reached a plane beyond the power of temptation: "We cannot live it." We have found of those who assume the unreality of disease—one sick with the grippe, another using an M.D.'s prescription given to cure his wife of a cold, another wearing glasses—and have heard them confess to the power of mortal belief to overcome; and have learned of a few of them dying like other mortals. We have heard the pitiful groans of a badly burned child while the mother was nursing it—in *faith*. We have read of a divine healer praying at the bedside of a beloved daughter, only to be answered with the summons of her death. Overcome by temptation, suffering in body, and finally dying! Is this all?

There is One voice to which we have sought to invite the attention of our readers. *He knew no failures*. That voice comes back from beyond the grave. Two of our race were translated without tasting death. One of these came back from the eternal world, and, with the great law-giver of old from the spirit world, listened to that voice from the excellent glory say, "This is My beloved Son: hear ye Him." He met our last enemy and came forth in victory.

The power of that resurrection body was manifest for the space of forty days, after which He ascended into glory. A divine power is put forth in His name. He will not suffer His faithful ones to be tempted beyond their power to resist: for "with the temptation He will make way for escape."

The visions of the dying Stephen, of Paul on the road to Damascus, and of John on the Isle of Patmos, tell us of victory. The Christian's relation to the risen Lord is his hope of glory. "Because I live, ye shall live also." "I have the keys of Hades and the grave." This voice comes back from the Savior in glory. In this body we may suffer: in this school of experience, suffering *in service*, while our eyes behold the eternal reward, only works out for the soldier of the cross an "exceeding and eternal weight of glory": it may be necessary. But we may rest assured this is not the final state of man: for *love will not always permit its object to languish. Kindred souls some time and somewhere will meet.* Indeed, the earnest of peace and joy *now* possessed by the saints is God's prophecy in us of a brighter day. (2 Cor. 4:16; 5:1-8.) The longing of the soul for harmony, for peace, and joy will find its answer when "we awake in His likeness." "Thanks be to God, Who giveth us the victory through our Lord Jesus Christ." While the gospel offers this glorious hope to all, we leave those who reject its Author just where that Author leaves them: "If ye believe not that I am He, ye shall die in your sins." "Whither I go, ye can not come." "*Ye would not.*" Hope will not always see a star.

XII.

IN CONCLUSION.

The tiller of the soil may rightly claim: "God has not left Himself without witness in that He did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Paul makes this argument from Nature. *The physician* claims, and all sufferers concede it, that God has provided in Nature adequate remedies for all our physical ailments; hence we read: "God is not willing that any should perish." *But law must be respected.* *The man of science* is finding out through faith in a God of law and order, that the hitherto unknown and unutilized forces in Nature afford adequate power for regenerating the wild, rugged, and barren wastes, for causing the wilderness and the solitary places to be glad, and the desert to blossom as a rose. *But law must be obeyed.* *The teacher of the gospel* claims with equal assurance that the same God who provides for all of man's lower wants has also made ample provision for man's spiritual wants: for the regeneration of his spiritual nature.

We believe and teach that Nature proclaims to suffering humanity a Great Physician who could, if He so purposed, visit man in person. We believe and teach that such purpose on His part is manifest in the provision made in Nature to relieve man of pain. "God is not willing that any should perish," is an oracle of Nature as certainly as of revelation. That purpose is further manifest in the uni-

versal, and therefore instinctive, belief in the existence of remedies in Nature; and this is paralleled by the universal longing for a Great Deliverer from the thralldom of sin. We believe and teach that there has been an unbroken chain of evidence from the very beginning of the race to the present of a divine power *ab extra Nature*, as well as *in Nature*, touching man upon the plane of the physical, the intellectual, and the spiritual. We believe and teach that the facts of the preservation of the race; of the laws for prevention of disease; of the laws of cure; the fact of amputation; and the fact of special cures under the Jewish dispensation, and also under the Christian dispensation,—are each and all as clearly authenticated as any alleged fact of healing recorded in the annals of medicine. If this belief be not well-grounded, what physician will have the audacity to ask us to believe that *he* ever aided in effecting a cure?

Evidently man is not in harmony with moral law—not in harmony with God on the spiritual plane. God did not make man as we now see him. It must also be evident that man, through rejecting the knowledge of God and professing himself to be wise, has shown himself, in his school of experience, to be incompetent to attain to the glory of God. (1 Cor. 1:20-21.) Evolution at this point is a failure. Redemption alone can reach us. Motives higher than earth and beyond the grave must be brought to bear upon man's life and conduct here, in order to real progress in a higher life. He must be made to see that moral law is eternal, and that the spirit of man is eternal: and that "the wages of sin is death"—spiritually as well as physically.

Salvation from sin becomes the profoundest problem in the universe. How to redeem a soul from sin, how to bring it back into harmony with God, has been the problem of the ages. It is a problem of motives. Can a man in sin be moved to love God? "We love Him because He first loved us." Can a man in sin be moved to believe in God? We believe in Him because He first believed in us. "God was manifest in the flesh." He came into our midst; He gave man a model life, and but one has ever been given. He manifested His compassion for our suffering, His pity in forgiving. He wept tears of love and sympathy for man. He went about doing good. He died, breathing a prayer of forgiveness for His enemies. He rose to assure us of a life beyond the grave. He ascended into heaven and invites man to follow Him. How to teach man to look beyond the scenes of earth with a well-grounded assurance of peace and happiness is *solved in the Bible alone*. Especially is this made clear by the life, by the death, by the resurrection, by the ascension, and by the coronation of Jesus; and finally, by the reign of Christ through love and joy and peace in the soul.

We have already given (VIII.) a few of the foundation principles of agnosticism, and will now present a few "forms of sound speech" among Christians. The former were all negative: these are all affirmative: "Call His name Jesus; for He shall save His people from their sins." "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." He saves the whole man by saving him from his sins. "I am not ashamed of the gospel of Christ: for it is the power

of God unto salvation to every one that believeth." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "If a man love Me, he will keep My words: and My Father will love him and We will come unto him and make Our abode with him." "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth [approveth] them that are His." "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." "If any man willeth to do His will, He shall know of the doctrine, whether it be of God or whether I speak of Myself." (John 7:17.) And to all such Jesus says, "*If ye continue in My word, then are ye My disciples indeed: and ye shall know the truth, and the truth shall make you free*"—i. e., free from doubt, free from error, free from sin. (John 8:31.) This is the Master's method of coming to know the truth. It is not to be found in speculation, nor by the so-called scientific method, but by the divine method of faith. *No man that wills "not" to do His will can ever come to know the truth:* because he ignores the divine method and never complies with the divine test. Millions adown the ages past and millions of to-day have proved Him and found Him true. *Who that ever willed to do His will, and that continued in His word, dares to say it is false? The gospel saves every one who believes it.* It begets a new faith, a new love, a new life, a new hope, a new creature. This is no theory—it is a matter of consciousness, experience, and observation. It is as certain in its operations in the believer as the law of gravitation in the material realm.

Faith is the fundamental principle of proof; obedience is the rule of demonstration; and experience is the answer. By this method, put to the severest tests for sixty centuries, we are able to say, God is faithful. His promises never fail, whether in the kingdom of Nature (Gen. 8:21-22; Acts 14:17), or in the kingdom of Grace (Heb. 10:38; 11:40). So that as the chain of prophecy recedes into the past and the prophetic links come into view, looking back upon the innumerable links of fulfilled prophecy extending through sixty centuries, we may say with all the certainty of mathematical induction, True up to the limit of life or of time itself, true at the limit. We bridge the chasm of death itself by His immutable promise, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth [we shall not all sleep, 1 Cor. 15:51] and believeth in Me, shall never die." The dead in Christ shall live; and the living in Christ at His coming shall never die. "Because I live, ye shall live also." (John 11:25-26.)

That the Great Physician has touched man along the lines of the spiritual is evident from the testimony of a great cloud of witnesses—patriarchs, prophets, and saints in olden times, who, under the most trying circumstances, put to the test the power, the wisdom, the truthfulness, and the veracity of God concerning the most improbable events, and who, with unanimous voice, declare, God is faithful; is evident from the testimony of apostles, evangelists, and millions of martyrs—a testimony sealed with their life's blood; is evident from the monuments and commemorative institutions that have come down through the centuries, as

baptism, the Lord's supper, the Lord's day; is evident from myriads of colleges, universities, orphan homes, and kindred institutions, originated and maintained by believers in God and in Christ; is evident from the Church as a living monument to the Lordship of Jesus Christ; and, finally, is evident from living witnesses to the grace of God through Christ, of men and women saved from their sins, even from the lowest haunts of vice and crime, and filled with an undying hope, the power of an endless life. This, we repeat, is not theory. It is a fact as patent to observation as any fact of physical science. It derives its existence from the well-grounded faith in the cardinal facts of the gospel; in the experience and life of the believer in Christ; in the consciousness of an inner peace and joy; and in an undying hope rooted and grounded in the love of God through Christ. Whatever critics may say, the gospel of Jesus Christ saves to the uttermost every one who believes and obeys.

Its abiding forces of faith and hope and love are adequate to regenerate the world, regardless of race, color, or condition of life. It meets the deepest and noblest longings of the soul, showing itself to be nothing less than "the power of God unto salvation to every one that believes it." Its fruits are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "The end of the commandment is love out of a pure heart, and a good conscience and a faith unfeigned." And this "love casts out all fear." *It robs death of its sting and the grave of its terror.*

And thus it is seen that what Nature, and the longings

of the soul, and the types and the shadows of the ancient religion, and the Spirit of God in the prophets foretold should come to pass, have been fulfilled in Jesus of Nazareth: and one may know by observation and experience that it is true.

“Alas! for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of Faith,
The truth to Flesh and Sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own.”

—Whittier.

Standing upon the unshaken facts and the eternal realities and the immutable promises of revealed religion, Mr. Campbell puts into the mouth of the Last Man words expressive of an undying hope and trust. The skeletons of nations lay around that lonely man, and the sole spectator of heaven was hiding his face in darkness, when he breaks forth in these words:

“Go, Sun, tell the night that hides thy face,
Thou sawest the last of Adam’s race,
On earth’s sepulchral clod,
The darkening universe defy
To quench his immortality,
Or shake his trust in God.”

Till time shall be no more, wherever and whenever poor sinners shall feel their load of sin, the name of Jesus will live in the hearts of men and women. Empires may rise

and fall, the proudest structures of man may crumble into ruins, but Jesus lives and reigns on. (Heb. 1:8-9.)

“The seas shall waste, the skies in smoke decay,
Rocks fall to dust and mountains melt away;
But fixed His word, His saving power remains,
Thy realm forever lasts, Thine Own Messiah reigns.”

—Pope.

When every vision of earthly hope is fading from view, and the soul seems to sink into the night of despair, our Master then opens to view the heavenly mansions of “an inheritance that is incorruptible and undefiled and that fades not away, reserved in heaven for *all* who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.”

So long as the millions redeemed and made white in the blood of the Lamb can look back to this world and remember the time when, and the place where, they first gave themselves to His loving service, the name of Jesus will live in the hearts of men: for faith will one day lead the Christian into the heavenly mansions; Hope will invite him to pluck of the Tree of Life; and Love will fill his soul with everlasting peace and joy.

And now, dear reader, since there is a Great Physician, Who has provided for all our spiritual wants; Who kindly warns us against wrong-doing; Who touches man with healing power from on high; Who came in person to point our race to a higher and nobler life here; Who opens to the vision of every true believer a life of peace and endless joy beyond the grave; Who sent the Holy Spirit down from heaven to convince the world of sin and the necessity of

becoming righteous because of a judgment to come (Acts 17:30-31); Who now, as Prince of Peace, rules in the hearts of millions of the wisest and purest of earth; and Who will one day bring your every secret work and thought into judgment,—will you not reverently, lovingly, and confidently commit your case into His hands? To all such there comes in the dark hour a vision:

“The Pilot of Galilee seen on the strand,
Stretches o’er the waters a welcoming hand;
Then, heeding no longer the sea’s muffled roar,
The mariner turns to his rest evermore.”

For we read of His saints: “They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them into living fountains of waters.” “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

No wonder this writer adds: “Blessed are they that do His commandments that they may have a right to the Tree of Life and may enter in through the gates into the city.” “And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb’s book of life.” Who would not be a Christian?

“In the cross of Christ I glory,
Towering o’er the wrecks of time;
All the light of sacred story
Gathers round its Head sublime.

OF REDEMPTION IN CHRIST.

“When the woes of life o’ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

“When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more luster to the day.

“Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that through all time abide.”

“Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to Whom be glory forever and ever. Amen.”

A FEW TESTIMONIALS.

From the highly esteemed Bishop of Montana:

Helena, December 25, 1900.

My dear Mr. Pierce:

I have read your book through. It strikes me as a closely thought-out and well-reasoned argument, and as well calculated to help the believer keep his faith.

Faithfully yours,

Rt. Rev. L. R. Brewer, P. E.

From Rev. W. N. Sloan, Ph.D., Pastor First Presbyterian Church:

Helena, Mont., June 14, 1901.

I have read "Foregleams in Nature of Redemption in Christ." It is evangelical and shows careful thought and study of Nature and Revelation as the two harmonious authorities of the truth of Jesus Christ as the Messiah and Savior of mankind. *A book for the common people.* Just what the author intended it to be.

From Pastor M. E. Church:

Helena, Mont., June 8, 1901.

I regard it as an original discussion of a living topic and will prove very helpful to any who may secure and read it. It is a classification of Scripture that will save the student months of labor.

Respectfully,

Charles L. Bovard, M. E.

From a Pioneer Minister of Montana:

Great Falls, Mont., July 4, 1902.

I can commend "Foregleams in Nature" as an able defense of the Bible and its teaching on the question of healing. The discussion proceeds upon thoroughly orthodox lines and is very ably handled.

W. W. Van Orsdel, M. E.

First Baptist Church:

Helena, Mont., March 29, 1901.

I have read "Foregleams in Nature," by B. W. Pierce. The volume is readable, fresh and helpful. It will be welcome to busy people especially.

Rev. Jas. F. McNamee.

From former President O. C. M. S.:

Cleveland, O., October 5, 1900.

Dear Bro:—"Foregleams in Nature" is a valuable contribution to religious literature. It presents the great scheme of redemption from a comparatively new point of view. The argument is well sustained throughout, and the conclusions clear and forcible.

Very truly,

R. Moffett.

"Concise, logical, and forceful."—*O. F. McHargue, Pastor Christian Church, Bozeman, Mont.*

"Both interesting and logical. A strong argument from the viewpoint of its author."—*E. A. Carleton, Former Superintendent Public Instruction, Montana.*

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